

THE
BOOK
OF
COMMON PRAYER,
And Administration of the
SACRAMENTS

Other Rites and Ceremonies of the Church,

According to the Use of the

CHURCH of ENGLAND;

Together with the

PSALTER or PSALMS

OF
DAVID.

Pointed as they are to be sung or said in Churches.

AND
The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.

LONDON,

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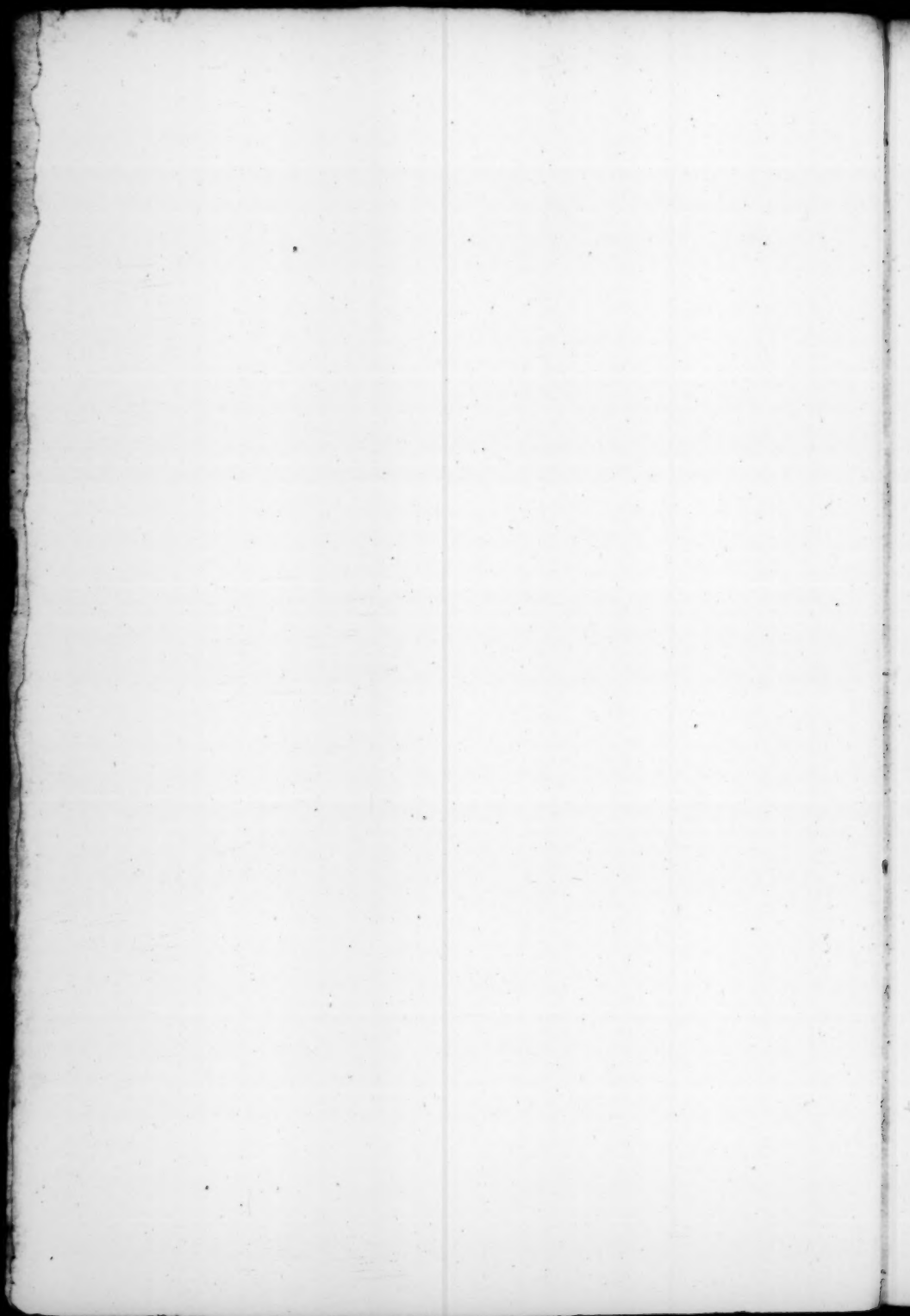
Cum Privilegio.



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It seems necessary a form of
consecration of a church or ~~chapel~~
churchyard &c should be added.



An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, Primo Eliz.

WHere at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service, and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies, in the Church of England.* Authored by Act of Parliament holden in the sixth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the profession of the truth of Christi Religion.

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the additions and alterations added and appointed by this Statute, shall stand, and be, from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same: That all, and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Towns of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Matins, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said sixth and sixth year of the Reign of King Edward the Sixth: with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and amended, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: And, That if any manner of Person, Vicar, or other whatsoever Minister, that ought so should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral, or Parish Church, or other place, as he should use to minister the same in such order and form, they be mentioned, and set forth in the said Book, or shall actually, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privately, or Matins, Evensong, Administration of the Sacraments, or other open Prayers, then as mentioned, and set forth in the said Book, *Open Prayer in, and throughout this Act is meant that Prayer which is for other to some use, or hear, either in Common Church, or private Chapel, or Oratory, or any such place, called the Service of the Church*; or shall preach, declare, or speak any thing in the congregation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Law of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole year next after this conviction: And also that the person so convicted shall for the

same offence suffer imprisonment by the space of six months, without Bail or Mainprize: And if any such person, once convicted of any offence concerning the premises, shall after his first conviction, offend again, and be thereof in form aforesaid lawfully convicted: That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall forfeit or be deprived of the profits of all his Spiritual Promotions, and, That it shall be lawful to all Pastors, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person and persons so offending were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted: That then the person so offending, and convicted the third time, shall be deprived of the profits of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convicted in form aforesaid, concerning any of the premises shall not be Beneficed, nor have any Spiritual Promotion; That then the same person, so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprize: And if any such person not having any Spiritual Promotion, after his first conviction, shall offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Ecclesiastical, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the congregation, depraving, or defiling of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open shewings compel, or cause, or otherwise procure, or maintain any Person, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chapel, or in any other place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise or in other manner and form, than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Person, Vicar, or other Minister in any Cathedral, or Parish Church, or Chapel, or in any other place, to sing, or say Common or open Prayer, or minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book: That then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, for the first offence an hundred marks: And if any person, or persons being once convicted of any such offence, offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted: That then the same person, so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, Four hundred marks: And if any person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted: That then every person, so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons that for his first offence concerning the premises, shall be convicted in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction: That then every person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize: And if any person, or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not pay the said sum to be paid by virtue of his conviction, and this Statute, in such manner and form as the same ought to be paid, within six weeks

ment after his said second conviction. That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment, during twelve months without Bail or Mainprize; and That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majestyes Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be shewen, endeavour themselves to resort to their Parish-Church, or Chappell accustomed or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holy days, and then and there to abide orderly and soberly, during the time of the Common Prayer, Teachings or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending, shall forfeit for every such offence twelve pence to be levied by the Church-wardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lord Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all Bishops, Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledge, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholesome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in places exempt, as not exempt, within their Dioceses, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute. Any other Law, Statute, Privilege, Liberty, or Provision heretofore made, had, or used to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full power and Authority in every of their open and general Sessions, to enquire, hear, and determine all, and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them otherwise, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, loyn and associate himself by virtue of this Act to the said Justice of Oyer and Determiner, or to the said Justice of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocese, for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parishes of every Parish, and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. John Baptist next following, and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativity of St. John Baptist, shall within three weeks next after the said Books be attained and gotten, use

the said Services, and pursue the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they be offending by thereof indicted at the next general Sessions to be holden before any such Justice of Oyer and Determiner, or Justice of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

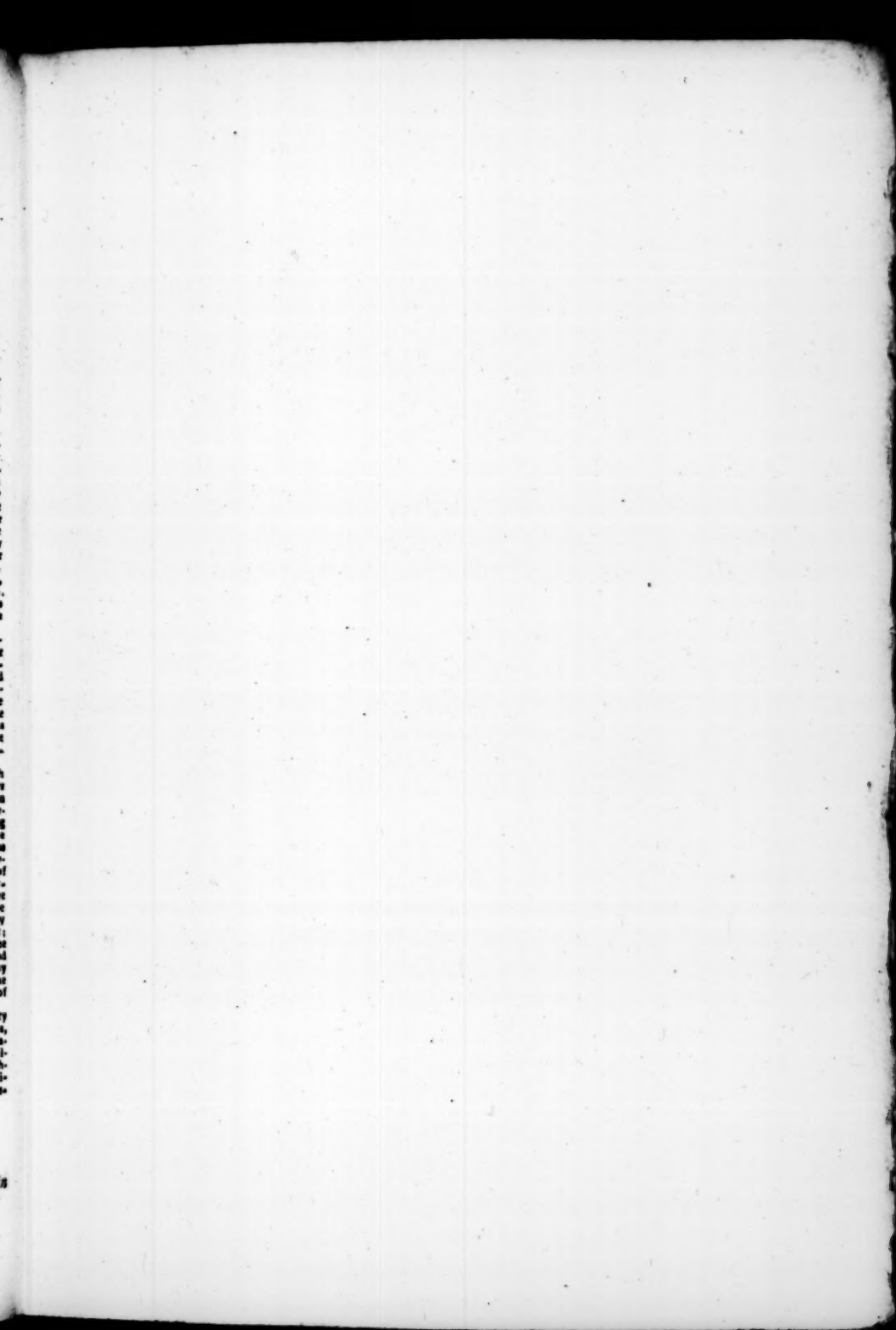
Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Aldermen, and other Heads, Officers of all, and singular Cities, Towns, and Towns-corporate within this Realm, Justices, and the Marshals of the same, to the which Justice of Assize do commonly repair, shall have full power and Authority by virtue of this Act, to enquire, hear and determine the offences aforesaid, and every of them yearly, within fifteen days after the Feast of Easter, and St. Michael the Archangel, in like manner and form, as Justices of Assize, do: Oyer and Determiner may do.

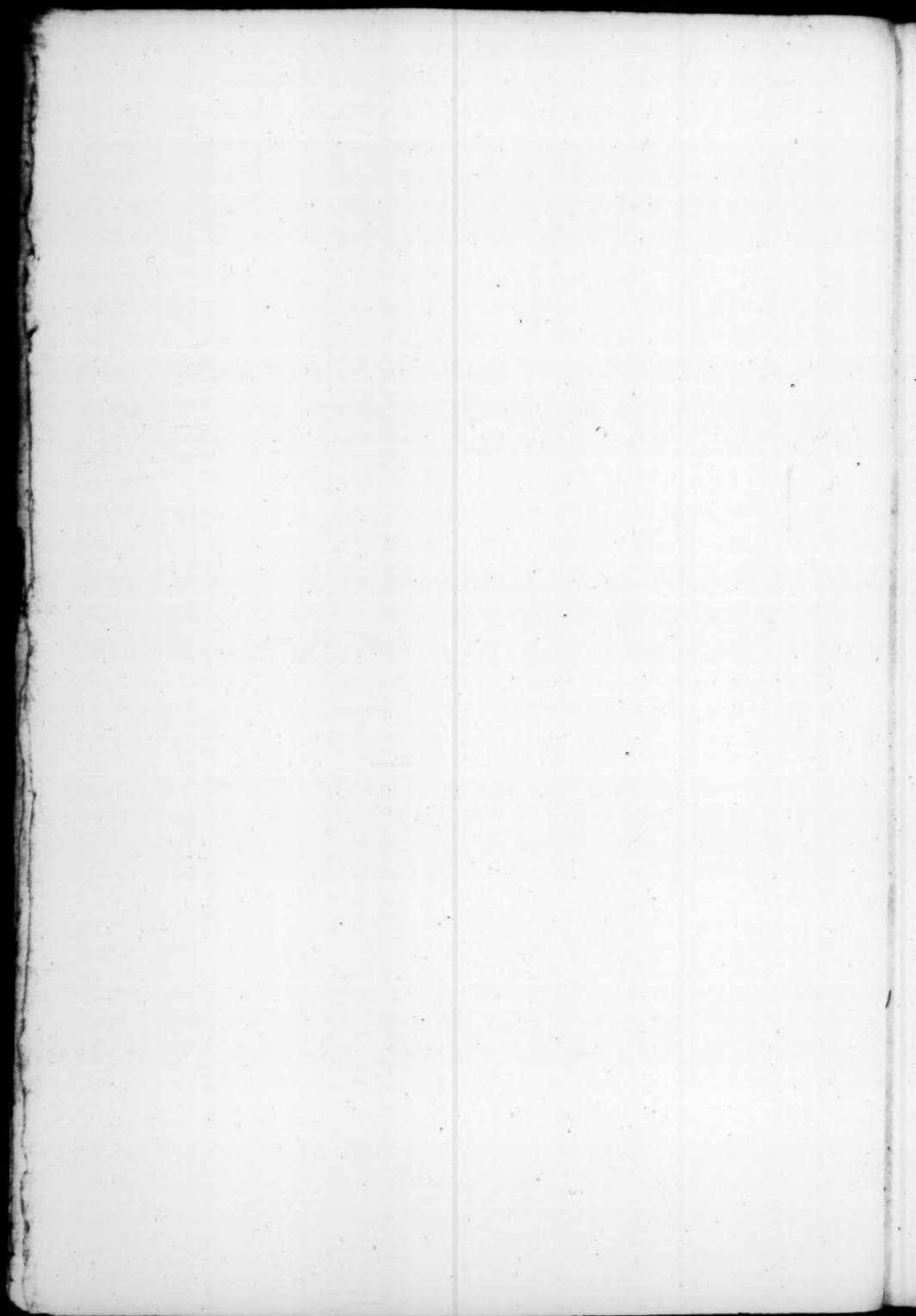
Provided also, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, having any power Ecclesiastical jurisdiction, shall have full power and Authority by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time and place, to take accusations, and informations, of all, and every the things above mentioned, done, committed, or perpetrated, within the limits of their jurisdiction, and Authority, as to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases, by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premises, shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justice, or Justice receiving for the said offence punishment first by the Justice, he shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church and of the Ministers thereof shall be retained, and be in use, as were in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, or Countries, shall from henceforth be utterly void, and of none effect.





An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROL. II.

WHEREAS in the first year of the late Queen Elizabeth there was a Uniform Order of Common Service, a Prayer, and other Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyed to be used by All our Parliament, holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very conducive to all good people, desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise to readily and plentifully poured, as by Common Prayer, due using of the Sacraments, and often Preaching of the Gospel with devotion of the hearers: And yet this notwithstanding a great number of People in divers parts of this Realm, following their own Affectation, and living without knowledge, and the fear of God, do wilfully and scurrilously abstain and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy set forth and enjoyed as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles have arisen and grown, and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present differences which the indolence of the time hath contrived, the Kings Majesty (according to his Declaration of the five and twentieth of October, One thousand five hundred and sixty) gave a his Commission under the Great Seal of England, to several Bishops and other Divines, to revise the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer: And afterwards at the Conventions of both the Province of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Conventions, and other the Bishops and Clergy of the same, to revise the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests, and Deacons, and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient: And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation: Since which time, upon full and mature deliberation, they the said President, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alteration, which they think fit to be inserted to the same: And have added Prayers to be used upon proper and emergent occasions, and have certified and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration

of Bishops, Priests and Deacons, with the Alterations and Additions, which have been made and presented to His Majesty by the said Conventions, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Collegeds and Halls in both the Universities, and the Collegeds of *Exon* and *Winchester*, and in all Parish Churches and Chappels within the Kingdom of England, Dominion of *Wales*, and Town of *Berwick upon Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the House of Parliament shall think fit. Now in regard that nothing conduces more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God: and to the intent that every person within this Realm, may certainly know the Rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner, set down, and by whom Bishops, Priests and Deacons are ought to be Made, Ordained and Consecrated.

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer in such order and form as is mentioned in the said Book, annexed and joined to this present Act, and Entituled, *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England*, together with the *Psalter or Psalms of David*, Pointed as they are to be sung or said in Churches, and the *Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: and That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and shall any Ecclesiastical Office, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Parsonage, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read, by, and according to the said Book of Common Prayer, at the time thereby appointed, and after such reading thereof, shall openly and publicly, before the Congregation therein assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other:

I A. B. Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed, in, and by the Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England*.

An Act for Uniformity of Publick Prayer.

England, together with the Psalter or Psalm of David, Pointed at they are to be sung or said in Churches, and the Form or Manner of Making, Treasuring, and Consecrating of Bishops, Priests, and Deacons.

And, That all and every such person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Ecclesiastical Promotions; And that from thenceforth it shall be lawful to, and for all Pastors, and Donors of all and singular the said Ecclesiastical Promotions, or of any of them, according to their respective Rights, and Titles, to present or collate to the same, as though the person, or persons, foregoing or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publicly, and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the Use of all things therein contained and prescribed, according to the form before appointed: and, That all and every such person, who shall (without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful to and for all Pastors, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the person or persons so foregoing, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper incumbent of any Parsonage, or Vicarage, or Rectory, with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publicly read the Common Prayers and Service in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church, or Chappel, or of belonging to the same Parsonage, Vicarage, or Rectory, in such order, manner and form, as in, and by the said Book, is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town corporate where the offence shall be committed, (which Oath the said Justices are hereby imposed to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplussage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hofiality, and every Publick Professor, and Reader, in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master, keeping any publick, or private School, and every person instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of May, which shall be in the

year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Proficiency place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or Teach any Youth, as Tutor or School-master, shall before the Feast-day of St. Bartholomew, which shall be in the Year of our Lord, One thousand six hundred sixty two, or at or before his or their respective admission to be incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*.

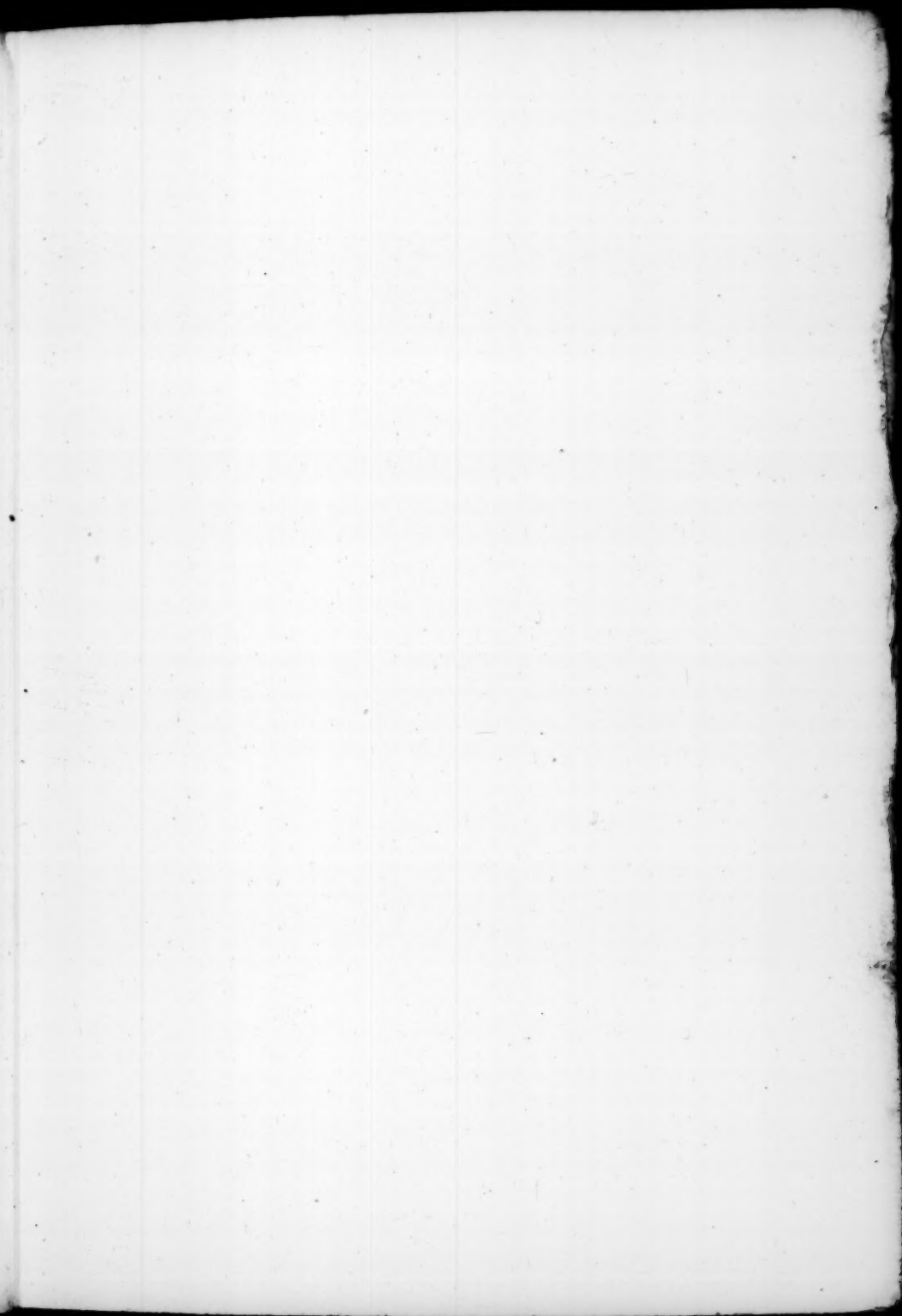
I. A. B. Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; and that I do abhor that Traitorous Position of taking Arms by his Authority against his Person; and against those that are Commissioned by Him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, these lies of objection upon the Declaration upon the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and, that the same was in it felt an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

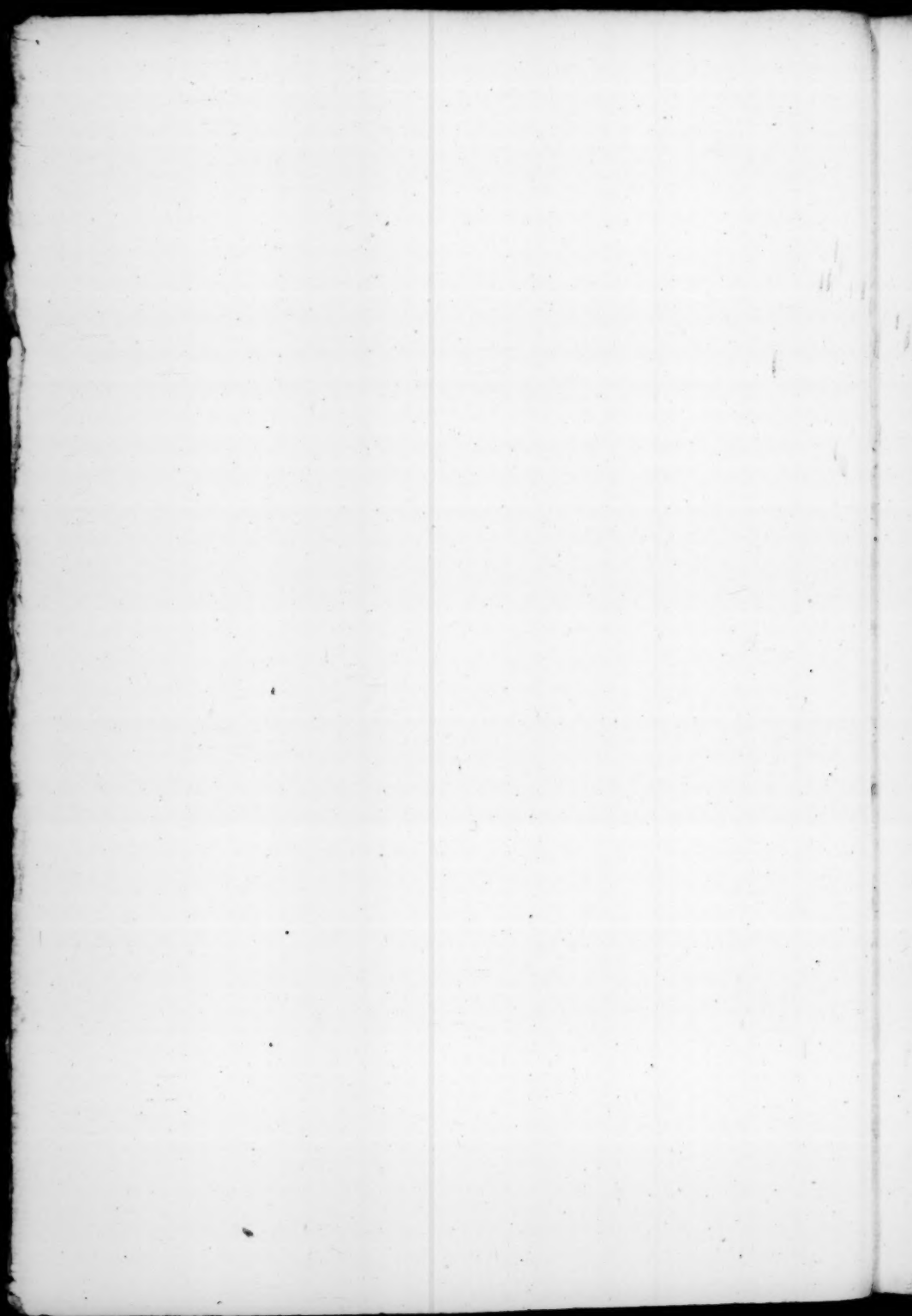
Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Proficiency place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Proficiency place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead.

And if any School-master or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (in which he shall pay twelve pence only) and before such subscription and acknowledgment made as aforesaid; Then every such School-master and other, instructing and teaching as aforesaid, shall for the first offence suffer three months imprisonment without Bail or Mainprize; and for every second and other such offence shall suffer three months imprisonment without Bail or Mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration, or acknowledgment aforesaid, upon some Lords day within three months then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Rectory, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Rectory, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two.





shall be entered in the said Declaration, or Acknowledgment to be subscribed and used, these words following, *Witnesse*.

And I do declare, that I do hold these lines as Obligations upon me, or on any other person from the Oath, commonly called the *Solemn Oath*, and Covenant, to endeavour any change or alteration of Government either in Church or State; And that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or make use of the said Declaration or Acknowledgment.

Provided always, And be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be the year of our Lord, One thousand six hundred sixty two, no person, who now is, or hereafter shall be, in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed, but shall be utterly disabled, and in all things deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner is, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of one hundred pounds (one moiety thereof to be equally divided between the Poor of the Parish, where the offence shall be committed, and such person or persons as shall be for the time being of Debt, Bail, or in Execution, or in any of His Majesties Courts of Record, where no Benefit, Pardon, or Waiver of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successors in England.

Provided always, That no title to confer, or present by lapse, or accute by any avoidance, or deprivation *in toto*, by virtue of this statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Person, or such sentence of deprivation openly and publicly read in the Parish Church of the Benefice, Parsonage or Vicarage, he coming void, or without the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick place of or in any Colledge, or Hall in either of the Universities, the Colledge of *Woburn*, *St. Albans*, or *Eaton*, or any of them, other such where prescribed and appointed to be used in and by the said Book; and, That the present Governor, or Head of every Colledge and Hall in the said Universities, and of the said Colledge of *Woburn*, *St. Albans*, and *Eaton*, within one month after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two; And every Governor or Head of any of the said Colleges or Halls, hereafter to be created or appointed, within one month next after his Election or Collation, and Admission into the same Government or headship, shall openly and publicly in the Church, Chappel, or other publick place of the same Colledge or Hall, and in the presence of his Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the New and aforesaid Articles of Religion mentioned in the said

made in the Thirteenth year of the Reigne of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governor or Heads of the said Colleges and Halls, on any of them, as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publicly Read the Morning Prayer, and Service in, and by the said Book appointed to be read, in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the same and Privileges belonging to the same Government or headship, by the space of six months, by the Visitor or Visitors of the same Colledge or Hall, And if any Governor or Head of any Colledge or Hall, suspended, for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six months next after such suspension, subscribe unto the said Articles and Book, and declare his consent therunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or headship shall be *ipso facto* void.

Provided always, That if shall and may be lawful so use the Morning and Evening Prayer, and all other Prayers and Services prescribed in and by the said Book, in the Chappels, or other publick places of the respective Colleges and Halls, in both the Universities, in the Colleges of *Woburn*, *St. Albans*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Leases Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture, in any Church, Chappel, or other place of Publick Worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the same Diocese under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read thenceforth and thenceforth Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth with Declaration of his unfeigned assent to the same; and, That every person and persons who now is, or hereafter shall be Licensed, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of publick Worship, within this Realm of England, or place aforesaid, the first time he Preaches (before his Sermon) shall openly, publicly, and solemnly Read the Common Prayer and Service in, and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the said Lecture-day of every month afterwards, so long as he continued Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly Read the Common Prayers and Service in, and by the said Book appointed, to be Read for that time of the day, or within the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every person and persons who shall be of record to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, until such time as he and they shall openly, publicly, and solemnly Read the Common Prayers and Service appointed by the said Book.

and Conform in all points to the Rules therein appointed and prescribed, according to the purpose, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappell, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Sermon or Lecture, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture: That then for every such offence the person or persons so offending, shall suffer three months imprisonment in the Common Goal without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of his offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest, or Deacon, in the Church, Chappell, or place of publick Worship, where the said Sermon or Lecture is to be Preached: before such Sermon or Lecture be Preached: And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for or as the Publick University Sermon or Lecture: but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read: This Act, or any thing herein contained to the contrary thereof, in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer, and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned, to be printed and annexed to this Act, and shall be applied, practised, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Colls, which do any way relate to the King, Queen, or Royal Progeny the Names be altered or changed from time to time, and fitted for the present occasion, according to the direction of lawful Authority.

Provided also, and be it further Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* shall at the next and charges of the Parish-worship of every Parish Church, and Chappell, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month for so long time as they shall then after

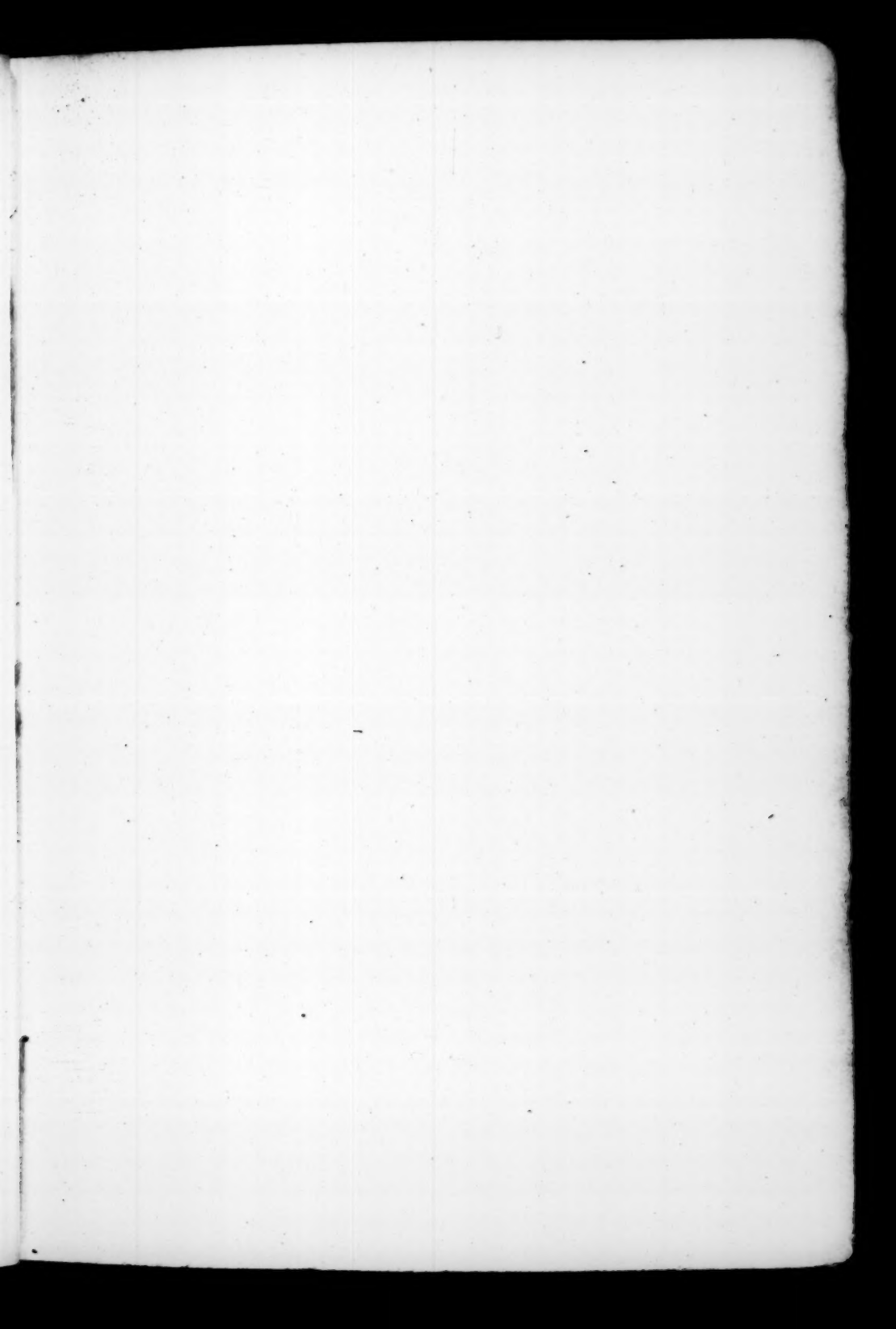
be notwithstanding thereof, by every Parish, Chappell, Cathedral Church, Colledge and Hall, making a default therein.

Provided always, and be it further Enacted by the Authority aforesaid, That the Bishops of Hereford, S. David, Asaph, Llangar, and Landaff and their Successors shall take such order among themselves for the souls health of the Flocks committed to their charge within Wales, That the Book hereunto annexed be truly, and exactly translated into the *Welsh* or *Wylsh* Tongue, and that the same be translated, and being by them, or any three of them at the least, viewed, perused, and allowed, be imprinted to such number at least, so that one of the said Books, so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish Church, and Chappell of Ease in the said respective Diocesses, and places in Wales, where the *Welsh* is commonly spoken or used, before the first day of May, One thousand six hundred sixty and five: And that from and after the printing, and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales, within the said Diocesses where the *Welsh* Tongue, is commonly used, in the *Welsh* or *Wylsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parsh-mony in their hands, for the use of the respective Churches, and be allowed the same on their Account; and That the said Bishops, and their Successors, or any three of them at the least shall set and apoint the Price, for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the first day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places within the said Churches that such as understand them may resort at all convenient times, to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the former attain to the knowledge of the *English* Tongue: Any thing in this Act to the contrary notwithstanding, And until Printed Copies of the said Book to be Translated, may be had and provided, the Form of Common Prayer established by Parliament touching the making of the said Act shall be used as formerly (such parts of *Wales* where the *English* Tongue, is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come, Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within England and Wales, shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the great Seal of England, a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required: And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court, as need shall require, which said Book so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to Correct, and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy, which said Books, and every one of them so exemplified under the Great









An Act for Uniformity of Publick Prayers.

Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records at this Book if self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of *Shippon*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand six hundred sixtytwo, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly: and therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time or

hereafter shall be Consecrated or Ordered, according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions heretofore so be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said six and thirtieth Article: Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two,

THE

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, at on the one side common experience sheweth, that here a change hath been made of things, arbitrarily established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and these many times more, and sooner then the evils that were intended to be remedied by such change: so on the other side, the barbarous forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferant, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reformation of several Princes of blessed memory (such as Reformation in the Church upon husband and wife, by confessions heretofore moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yea so, as that the same Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyed by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesty's happy Restoration it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people dissatisfied thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects, of what persuasion sever, did graciously consent.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence, (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church) or of little or no consequence at all, but utterly frivolous and vain: but such alterations

as were tended to satisfy what persons, under what pretences, or to what purpose (soever) to trouble) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not contented to do by any strength of Arguments, convincing us of the necessity of making the said Alterations: But we are fully persuaded in our judgments (and we here profess it to the World) that the Book as it stood before established by Law, doth not contain in it anything contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same: If it shall be allowed such just and favourable consideration as is Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even as the very best Translations of the holy Scriptures is felt.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the performance of Peace and Unity in the Church; the promoting of Reverence, and quieting of Party, and Direction in the publick Worship of God; and the cutting off occasion from them that first occasion of credit, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall seem to give this general account. That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubrics: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: and that it was thought convenient that some Prayers and Thanksgivings fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of other years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor as respects that men of strictness, perversity, and perverse spirit should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.



+ privatam Divini officii recitationem
sacerdotibus et clericis apud Hispanos
praeceptam fuisse ante saeculum 7^{um}.
constat ex Canone 10^{mo} (concilii
Toletani 4. Quod et eodem saeculo
in usu fuisse apud graecos testatur
Johannes cognomento Eleemosynarius.

9 Concerning the Service of the CHURCH:

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Dyane Service*. The first original and ground, whereof if a man would search out by the ancient Fathers, he shall find, that the same was not devised but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest parts thereof) should be read over once every year, intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and so comfort them that were strangers to the Truth; and further, that the people (by daily hearing of holy Scriptures read in the Church) might continually grow more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this good and devout Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in unchristian Stories, and Legends, with multiplicity of Responses, Verses, vain Repetitions, Commemorations, and Similes; that commonly when any Book of the Bible was begun, either three or four Chapters were read out, till the end was arrived. And in this sort the Book of Isaiah was begun in *Henry*, and the Book of Genesis in *Epiphanius*; but they were only begun, and never read through. After this sort were other Books of holy Scriptures used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same, The Service in this Church of England these many years, hath been read in Latin to the people, which they understood not; so that they have heard with their ears only, and their hearts, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalm* into three portions, whereof every one was called a *Nisim*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Ple*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalender for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is set forth, that all things shall be done in order, without breaking one piece from another. For this sake be out of *Aphisms*, *Responses*, *Invitations*,

and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth, which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commendable, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some unnecessary, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same, and that in such a language and order, as is most easy and plain for the understanding both of the teachers and hearers. It is also more commendable, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas hitherto there hath been great diversity in saying and singing in Churches within this Realm, some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bury*, some of *York*, some of *Lincoln*; now thus henceforth all the whole Realm shall have one Use.

And notwithstanding as nothing can be so plainly set forth, but doubts may arise in the use and manner of the same, (to remove all such diversity, by my self) and for the resolution of all doubts concerning the manner how to understand, and to execute the things contained in this Book, I give parties that in doubt, or diversity of any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quietness and settling of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all priests and Deacons are so fully to be Morning and Evening Prayer either privately, or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministreth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministreth, and shall say a Bell to be rung thereunto, a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ Of Ceremonies.

Why some be Abolished and some Retained.

O such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by un-different devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been derived by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostles teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you,* saith St. Paul, *in a seemly and due order*: The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick, or common order in Christs Church, except he be lawfully called and authorised thereunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended whom good reason might satisfy, here be certain causes recorded, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews. And he confessed that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies or late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so

dark, that they did more confound and darken, then declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of Moses Law was) But it is a Religion to serve God, not in bondage of the figure or shadow but in the freedom of the spirit; being content, only with those Ceremonies, which do serve to a decent Order, and godly Discipline. and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive lost cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised a new. Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no lust cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any cause; so the other that remain are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods law. And moreover they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: for we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often changeth diversly in divers Countreys.





¶ The Order how the Psalter is appointed to be read.

THe Psalter shall be read through once every month, as it is there appointed both for Morning and Evening Prayer. But in February it shall be read only to the twenty eighth, or twenty ninth day of the month.

And, whereas January, March, May, July, August, October, and December have One and thirty days apiece; It is ordered that the same Psalms shall be read the last day of the said months, which were read the day before; So that the Psalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is

divided into XXII portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ The Order how the rest of holy Scripture is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyp, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that

shall be read for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ Lessons proper for Sundays			Sundays after the Epiphany.	¶ Mattine.	¶ Evening.
Sundays of Advent.	¶ Mattine.	¶ Evening.			
The first.	Isaiah 1.	Isaiah 2.	3	55	52
2	5	24	4	57	49
3	25	25	5	59	46
4	30	26	6	65	65
Sundays after Christmas.			Septuagesima.	Gent. 1.	Gent. 2.
The first.	37	38	Ma.		
2	41	43	Septuagesima.	3	6
Sundays after Epiphany.			Quinquagesima.	9 to v. 20.	13
The first.			Ma.		
2			Lent.		
Sundays after the Epiphany.			Sunday.		
The first.			2	19. 10 v. 30.	23
2	44	46	3	27	34
3	51	53	4	32	41
			5	41	45
				Exod. 3.	Exod. 5.
					Lent.

¶ Proper Lessons.

¶ Lent.	¶ Mattins.	¶ Evensong.	¶ Stephen.	¶ Mattins.	¶ Evensong.
6 Sunday.	Exod. 9.	Exod. 10.	1 Lesson.	Prov. 28.	1 Eccle. 4.
1 Lesson.	Matth. 23.	Heb. 3. 10	2 Lesson.	Ad. 6. 5	2 Acts 7. v. 30.
2 Lesson.		v. 11.	3 John.	8. Acts 7. v. 30.	to v. 35.
Easter day.	Exod. 13.	Exod. 14.	1 Lesson.	Eccle. 5.	Eccle. 6.
1 Lesson.	Rom. 8.	Act. 2. v. 22.	2 Lesson.	Apoc. 1.	Apoc. 22.
2 Lesson.					
Sundays after Easter.			Innocent's day.	Jer. 31. to v. 13.	Wisd. 1.
1	Numb. 16.	Numb. 23.	Circumcision.	1 Lesson.	Gen. 17.
2	23. 24.	25	2 Lesson.	Rom. 2.	De. 10. v. 19.
3	Deut. 4.	Deut. 5.	Epiphany.	1 Lesson.	Col. 2.
4	6	7	1 Lesson.	Isa. 60.	Isa. 49.
5	8	9	2 Lesson.	Luk. 3. to v. 23.	Joh. 2. to v. 12.
Sunday after Ascension.	12	13	Conversion of S. Paul.	1 Lesson.	Wisd. 5.
Whitsunday.	De. 16. to v. 18.	Isa. 11.	2 Lesson.	Wisd. 5.	Wisd. 6.
1 Lesson.	Ad. 10. v. 34.	Act. 19. to v. 21.		Ad. 22. to v. 22.	Acts 26.
2 Lesson.			Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
Trinity Sunday.	Gen. 7.	Gen. 18.	S. Matthias.	19	Eccle. 1.
1 Lesson.	Matth. 3.	1 John 5.	Annunciati.		
2 Lesson.			of our Lady.	Eccle. 1.	
Sundays after Trinity.			Wednesday before Easter.	1 Lesson.	Hosea 13.
1	Joh. 10.	Joh. 23.	2 Lesson.	Hosea 13.	Hosea 14.
2	Judg. 4.	Judg. 5.	Thursday before Easter.	1 Lesson.	Daniel 9.
3	1 Sam. 2.	1 Sam. 3.	2 Lesson.	Daniel 9.	John 13.
4	11	12			
5	15	17	Good Friday.	1 Lesson.	Gen. 22. to v. 22.
6	1 Sam. 18.	1 Sam. 19.	2 Lesson.	Gen. 22. to v. 22.	Isa. 53.
7	21	24		John 13.	1 Pet. 2.
8	1 Kin. 13.	1 Kin. 17.	Easter Even.	1 Lesson.	Zech. 9.
9	18.	19	2 Lesson.	Zech. 9.	Exod. 13.
10	21	22	Monday in Easter week.	Luk. 23. v. 50.	Heb. 4.
11	1 Kin. 5.	1 Kin. 9.	1 Lesson.	Exod. 16.	Exod. 17.
12	10	18	2 Lesson.	Matth. 23.	Act. 3.
13	19	23	Tuesday in Easter week.	1 Lesson.	Exod. 20.
14	Jer. 5.	Jer. 22.	2 Lesson.	Exod. 20.	Exod. 22.
15	35	36	3 Lesson.	Luk. 24. to v. 13.	1 Cor. 15.
16	Ezek. 2.	Ezek. 19.	S. Mark.	Eccle. 4.	Eccle. 5.
17	14	18	S. Philip and S. Jacob.		
18	20	24	1 Lesson.		
19	Dan. 3.	Dan. 6.	2 Lesson.		
20	Joel 2.	Mic. 6.	Ascens. day.	1 Lesson.	Joh. 1. v. 43.
21	Hab. 2.	Prov. 1.	2 Lesson.	Deut. 10.	2 Kings 2.
22	Pro. 2.	3	3 Lesson.	Luk. 24. v. 44.	Eph. 4. to v. 17.
23	11	12	Whitsun-week.	1 Lesson.	Nu 11. v. 6.
24	19	14	1 Lesson.	Gr. 11. to v. 10.	19 v. 30.
25	25	16	2 Lesson.	1 Cor. 12.	1 Cor. 14. to v. 26.
26	17	19			
¶ Lessons Proper for Holidays.					
S. Andrew.	¶ Mattins.	¶ Evensong.			
St. Ibo. Ap.	Proverbs 20.	Prov. 21.			
	23.	24.			
Nativity of Christ.					
1 Lesson.	Isa. 9. to v. 8.	I. 7. v. 10. to v. 17.			
2 Lesson.	Luk. 2. to v. 14.	Tig. 2. v. 4. to v. 9.			



+ The priestes & ministres in the time
of divine service shall use a surplice
& if they be graduates such hood
as pertain to their severall degrees
which they have taken in any
University within this realme.
and whensoever the Bishop shall
celebrate the holy communion, or
execute any other publick ministrations
he shall have upon him besides his
rochet a surplice or alb, & a
Cope or Vestment, & also his
pastorall staff in his hand, or
else borne or borne by his
chaplain. Rub. Lit. Edw. 6.th

¶ Proper Lessons.

Day in Whitun- week.	¶ Mattins.	¶ Evening.	¶ Mattins.	¶ Evening.
1 Lesson. x	1 Sam. 19. v. 18.	Deut. 30.	Ecclus. 21.	Ecclus. 22.
2 Lesson.	1 The. 5. v. 12. 10 v. 24.	1 Joh. 4. 19 v. 24.	Ecclus. 24. 35.	Ecclus. 29. 38.
3. Barnabas.	Ecclus 10.	Ecclus 12.	Gen. 38.	Dan. 10. v. 3.
1 Lesson.	Acts 14.	Act. 15. v. 26.	Act. 12. v. 30	Job 1. v. 6. 10 v.
2 Lesson.	Malach. 3.	Malach. 4.	Ecclus 51.	Job 1. (16. 22.
3. Job. Bapt	Matth. 3.	Mar. 14. v. 13.	Job 24. 25.	
1 Lesson.				
2 Lesson.				
3. Peter.	Ecclus 19.	Ecclus. 19.	Wit. 3. v. 10.	Wit. 3. v. 17.
1 Lesson.	Act. 2.	Act. 4.	Heb. 11. v. 33.	Apoc. 19. 10 v. 17.
2 Lesson.			Rev. 12. v. 7.	

¶ Proper Lessons on certain days.

	¶ Mattins.	¶ Evening.
	Psal. 19.	89
¶ Christmas day.	45	110
	85	133
¶ Ash-wednesd.	6	103
	38	130
	38	143
¶ Good Friday.	28	69
	40	88
	54	
¶ Easter day.	2	113
	57	114
	123	123
¶ Ascension-day	8	34
	15	47
	31	108
¶ Whitun-day.	43	104
	83	145

¶ To find Easter for ever.

	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. I
iii	Apr. 16.	17	18	19	20	1	2
iv	Apr. 9.	10	11	12	13	14	15
v	Mar. 26.	27	28	29	30	31	Ap. I
vi	Apr. 16.	17	18	19	20	21	22
vii	Apr. 9.	10	11	12	13	14	15
viii	Apr. 23.	24	25	26	27	28	29
ix	Apr. 9.	10	11	12	13	14	15
x	Apr. 2.	3	4	5	6	7	8
xi	Apr. 16.	17	18	19	20	21	22
xii	Apr. 9.	10	11	12	13	14	15
xiii	Mar. 26.	27	28	29	30	31	Ap. I
xiv	Apr. 16.	17	18	19	20	21	22
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	29	30	31	Ap. I
xvii	Apr. 16.	17	18	19	20	21	22
xviii	Apr. 2.	3	4	5	6	7	8
xix	Apr. 16.	17	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what day of the Month Easter falleth that year. But note, that the Name of the Month is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

¶ Certain Notes appertaining to the Kalendar.

As January 30. at this mark * Exod. 6. is to be read only to v. 14.
November 6. 8. and 16 At these marks, Note that (a) Ecclus 25. is to be read only to verse 13. and (b) Ecclus 30. only to vers. 18. and (c) Ecclus 46. only to vers. 10.

The Order for Morning and Evening Prayer daily to be said and used throughout the year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappell, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministrations, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

JAN.

viz. ad
alpine
J.

JANUARY hath xxvi. days.

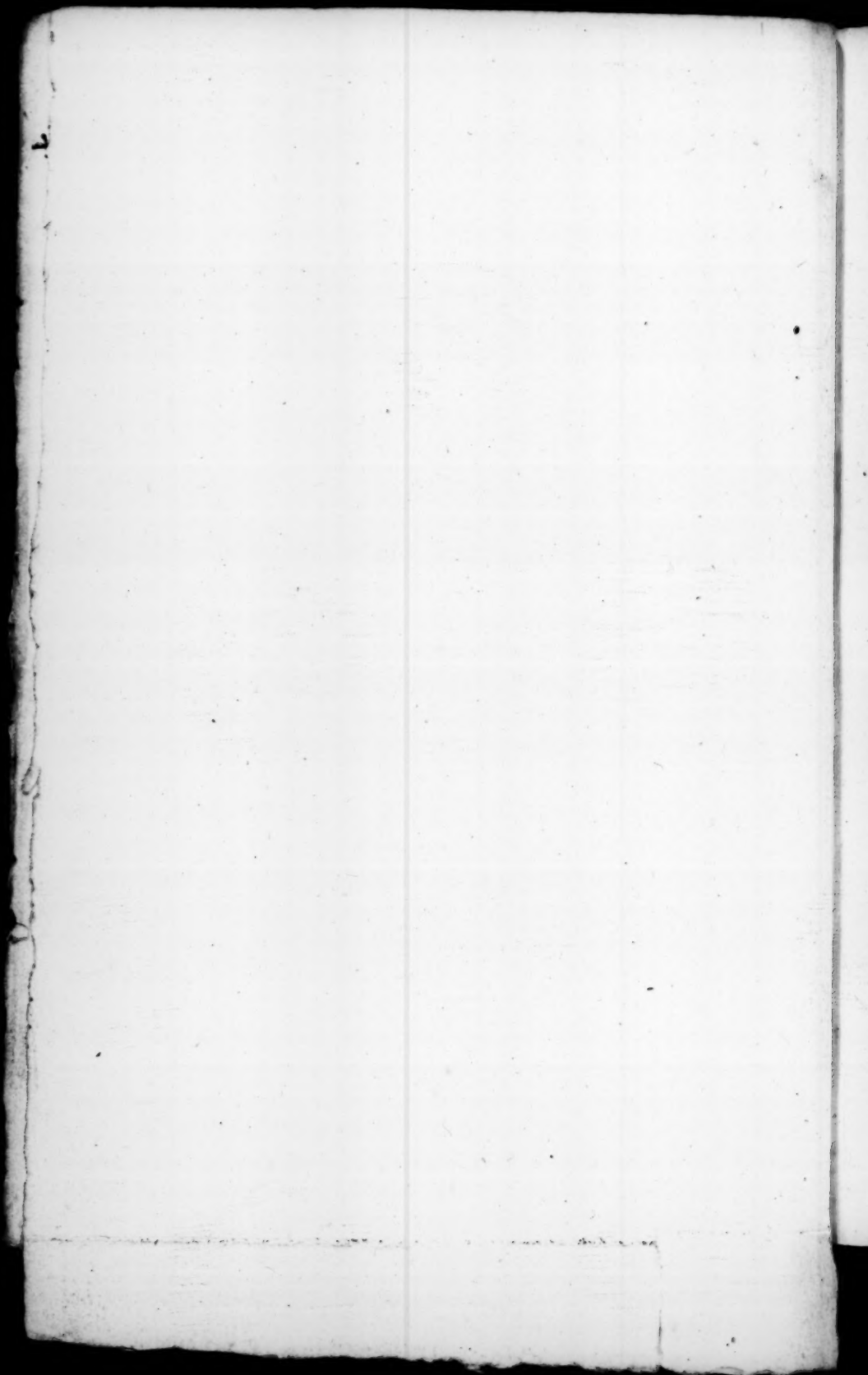
MARCH hath xxxi. days

1 Morning Prayer.					1 Evening Prayer.					1 Morning Prayer.					1 Evening Prayer.																				
1 Lesson.					2 Lesson.					1 Lesson.					2 Lesson.																				
Gen. 1.					Mar. 1.					Gen. 2.					Rom. 1.																				
11	A	Circum.			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
2	a	b			3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31		
3	b	c			4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31			
4	c	d			5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31				
5	d	e			6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31					
6	e	f	Epipha-		7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31						
7	f	g	ny.		8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							
8	g	h	Lucian		9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31								
9	h	i			10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31									
10	i	j			11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31										
11	j	k			12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31											
12	k	l			13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31												
13	l	m			14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31													
14	m	n	Hilary		15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31														
15	n	o	Bishop.		16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31															
16	o	p			17	18	19	20	21	22	23	24	25	26	27	28	29	30	31																
17	p	q			18	19	20	21	22	23	24	25	26	27	28	29	30	31																	
18	q	r			19	20	21	22	23	24	25	26	27	28	29	30	31																		
19	r	s			20	21	22	23	24	25	26	27	28	29	30	31																			
20	s	t			21	22	23	24	25	26	27	28	29	30	31																				
21	t	u			22	23	24	25	26	27	28	29	30	31																					
22	u	v			23	24	25	26	27	28	29	30	31																						
23	v	w			24	25	26	27	28	29	30	31																							
24	w	x			25	26	27	28	29	30	31																								
25	x	y			26	27	28	29	30	31																									
26	y	z			27	28	29	30	31																										
27	z	a			28	29	30	31																											
28	a	b			29	30	31																												
29	b	c			30	31																													
30	c	d			31																														
31	d	e																																	

by an order of Queen Elizabeth;
in the 7th year of her reign, in pursuance
of a power given her by act of
parliament, it is provided, that in
Cathedrals the chief minister
officiating at the Communion shall
wear a decent Cope with gosseller
& Epistler agreeable.

Religio Divina alterum habitum
habet in ministerio, alterum in usu
communis. Hieron. Comment. in Ezech. C. 44

Quae sunt rogo immixta contra
deum, si Episcopus, presbyter, et
diaconus, et reliquis ordo ecclesiasticus
in administratione sacrificiorum
candida veste processerint. Idem
adversus pelag. lib. 1.



MAY hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.
		1 Lesson	2 Lesson
1	b Phil. 6	1 Kin. 8	A. 2. 28
2	c Jacob.	10 Mat. 1.	11
3	d Invent.	12	13
4	e of the	14	15
5	f Cross.	16	17
6	g J. Port.	18	19
7	A	20	21
8	b	22	23
9	c	24	25
10	d	26	27
11	e	28	29
12	f	30	31
13	g	1 Ki. 2.	7
14	A	8	9
15	b	10	11
16	c	12	13
17	d	14	15
18	e	16	17
19	f	18	19
20	g	20	21
21	A	22	23
22	b	24	25
23	c	26	27
24	d	28	29
25	e	30	31
26	f	1 Ki. 2.	7
27	g	8	9
28	A	10	11
29	b	12	13
30	c	14	15
31	d	16	17

JULY hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.
		1 Lesson	2 Lesson
1	b V. Ma	Pro. 12.	Lu. 13
2	c	13	14
3	d	15	16
4	e	17	18
5	f	19	20
6	g	21	22
7	A	23	24
8	b	25	26
9	c	27	28
10	d	29	30
11	e	1	2
12	f	3	4
13	g	5	6
14	A	7	8
15	b	9	10
16	c	11	12
17	d	13	14
18	e	15	16
19	f	17	18
20	g	19	20
21	A	21	22
22	b	23	24
23	c	25	26
24	d	27	28
25	e	29	30
26	f	1	2
27	g	3	4
28	A	5	6
29	b	7	8
30	c	9	10
31	d	11	12

JUNE hath xxx. days.

		1 Morning Prayer.	1 Evening Prayer.
		1 Lesson	2 Lesson
1	a Enicor.	1 Eth. 5.	Mar. 1.
2	b	2	3
3	c	4	5
4	d	6	7
5	e	8	9
6	f	10	11
7	g	12	13
8	A	14	15
9	b	16	17
10	c	18	19
11	d	20	21
12	e	22	23
13	f	24	25
14	g	26	27
15	A	28	29
16	b	30	31
17	c	1	2
18	d	3	4
19	e	5	6
20	f	7	8
21	g	9	10
22	A	11	12
23	b	13	14
24	c	15	16
25	d	17	18
26	e	19	20
27	f	21	22
28	g	23	24
29	A	25	26
30	b	27	28
31	c	29	30

AUGUST hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.
		1 Lesson	2 Lesson
1	a Lam.	Jer. 29.	Joh. 30.
2	b	31	32
3	c	33	34
4	d	35	36
5	e	37	38
6	f	39	40
7	g	41	42
8	A	43	44
9	b	45	46
10	c	47	48
11	d	49	50
12	e	51	52
13	f	53	54
14	g	55	56
15	A	57	58
16	b	59	60
17	c	61	62
18	d	63	64
19	e	65	66
20	f	67	68
21	g	69	70
22	A	71	72
23	b	73	74
24	c	75	76
25	d	77	78
26	e	79	80
27	f	81	82
28	g	83	84
29	A	85	86
30	b	87	88
31	c	89	90

SEPTEMBER hath xxx. days.

NOVEMBER hath xxx. days.

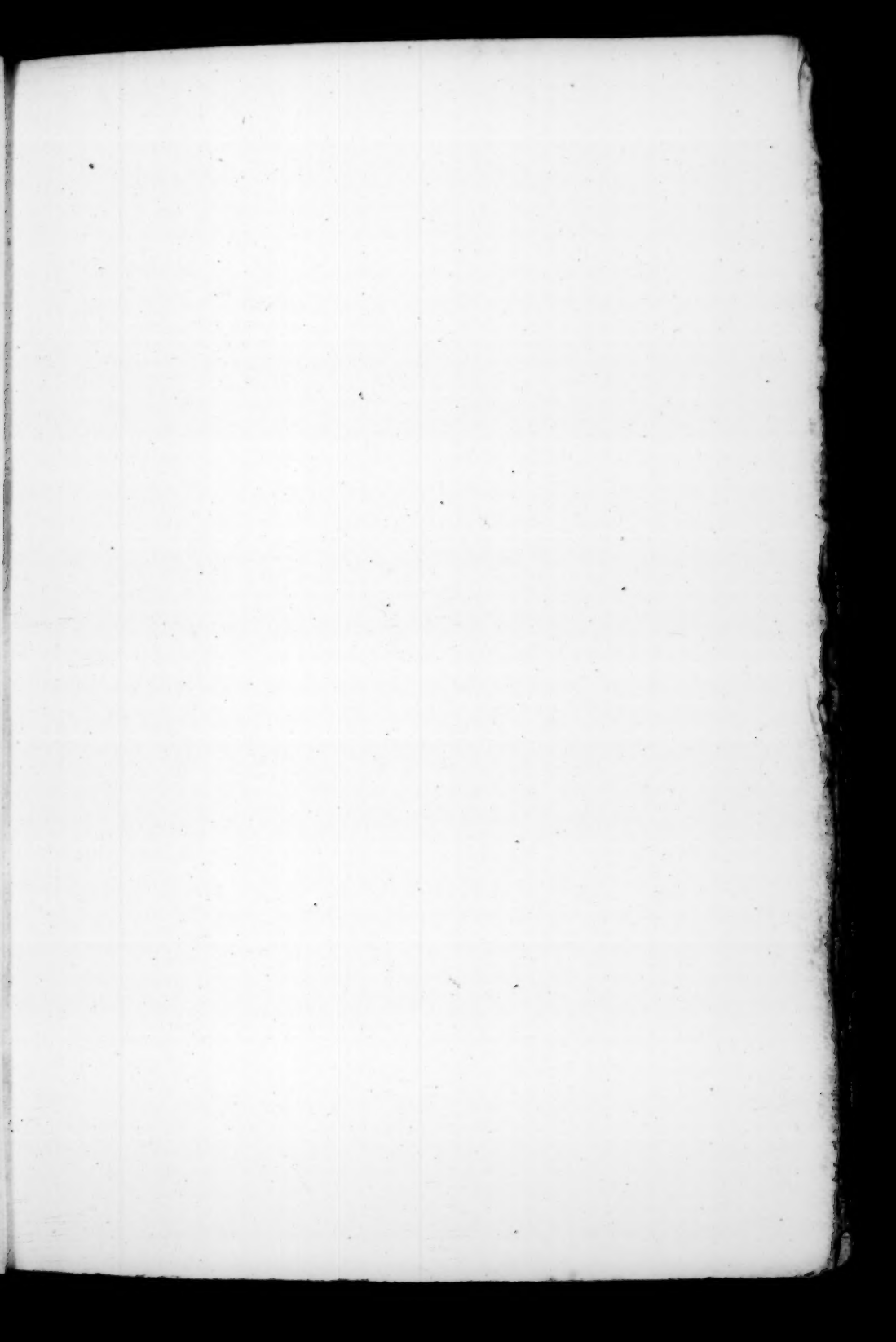
		1 Morning Prayer.	1 Evening Prayer.			1 Morning Prayer.	1 Evening Prayer.
		1 Lesson 2 Lesson	1 Lesson 2 Lesson			1 Lesson 2 Lesson	1 Lesson 2 Lesson
1	f	Giles. Hol. 14.	Joel 1. Rom. 2	1	d	All Saints.	Ecc. 16. Lb. 18. Ec. 17. Col. 2.
2	g	Joel 2.	3	2	e	18	19 19 3
3	A	Am. 1.	4	3	f	20	21 21 4
4	b	5	5	4	g	21	22 23 1 Th. 1.
5	c	6	6	5	A	22	23 24 2
6	d	7	7	6	B	23	24 25 3
7	e	Enur. b	8	7	c	24	25 26 3
8	f	Nat. of Jona 1.	9	8	d	25	26 27 4
9	g	Mary. 4	10	9	e	26	27 28 5
10	A	Mic. 2.	11	10	f	27	28 29 6
11	b	4	12	11	g	28	29 30 7
12	c	6	13	12	A	29	30 31 8
13	d	Nah. 1.	14	13	B	30	31 1 Th. 1.
14	e	Holycr. 3	15	14	c	31	1 Th. 1.
15	f	Hab. 2.	16	15	d	1	2 Th. 1.
16	g	Zep. 1.	17	16	e	2	3 Th. 1.
17	A	Lamb. 3	18	17	f	3	4 Th. 1.
18	b	Hag. 2.	19	18	g	4	5 Th. 1.
19	c	Zec. 2, 3	20	19	A	5	6 Th. 1.
20	d	6	21	20	B	6	7 Th. 1.
21	e	8	22	21	c	7	8 Th. 1.
22	f	10	23	22	d	8	9 Th. 1.
23	g	12	24	23	e	9	10 Th. 1.
24	A	14	25	24	f	10	11 Th. 1.
25	b	16	26	25	g	11	12 Th. 1.
26	c	Cypr. Mal. 2.	27	26	A	12	13 Th. 1.
27	d	4	28	27	B	13	14 Th. 1.
28	e	Tob. 2.	29	28	c	14	15 Th. 1.
29	f	S. Mich.	30	29	d	15	16 Th. 1.
30	g	Jerom. 4	31	30	e	16	17 Th. 1.

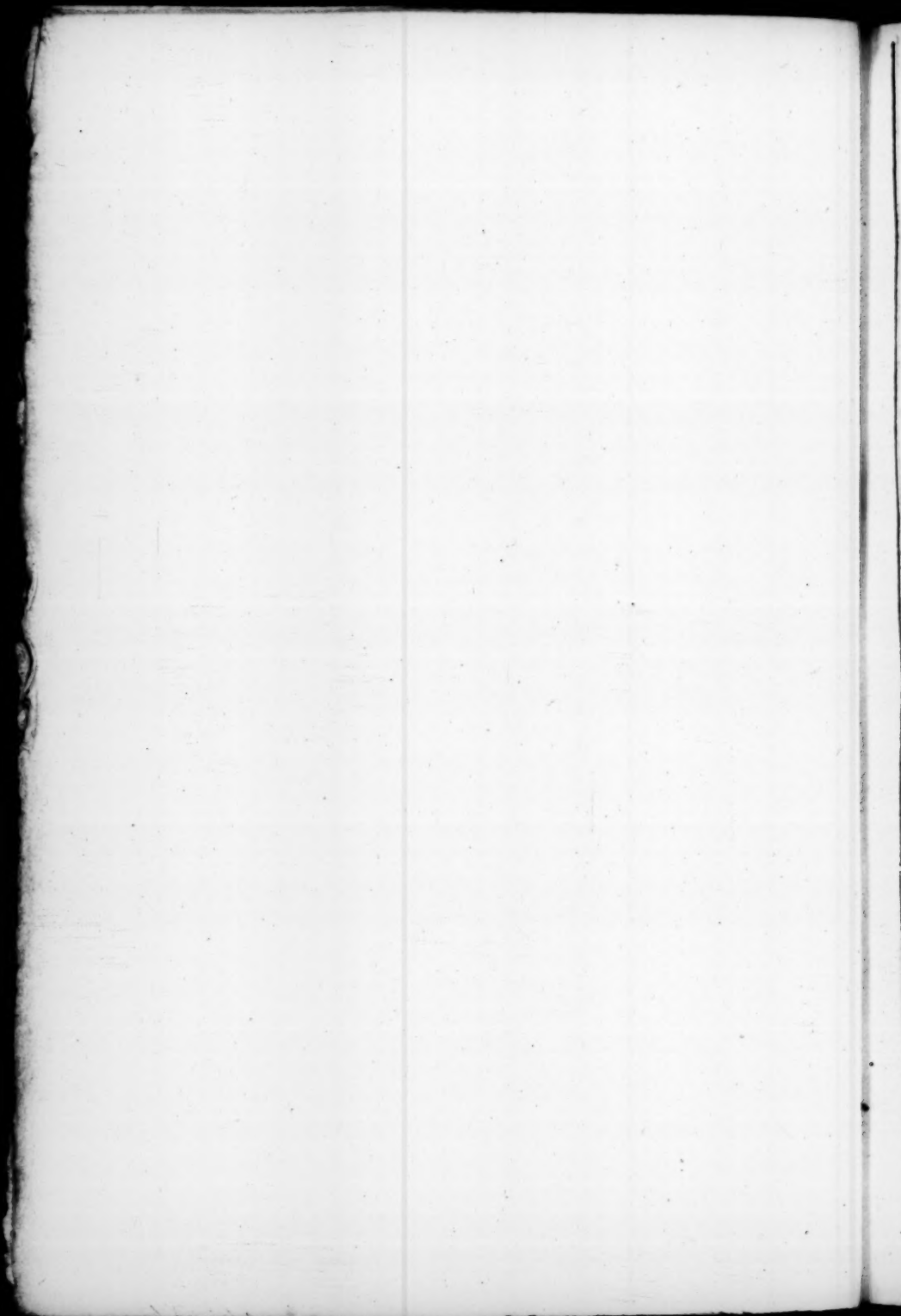
Note that (a) Eccus. 25. is to be read only to vers. 13. and (b) Eccus. 30. only to vers. 18. and (c) Eccus. 46. only to vers. 20.

OCTOBER hath xxxi. days.

DECEMBER hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.			1 Morning Prayer.	1 Evening Prayer.
		1 Lesson 2 Lesson	1 Lesson 2 Lesson			1 Lesson 2 Lesson	1 Lesson 2 Lesson
1	A Remig.	Tob. 7. Mar. 4.	Tob. 8. 1 Co. 16	1	f	Ila. 14. Ab. 2.	Ila. 15. Heb. 7.
2	b	9	10	2	g	16	17 8
3	c	11	11	3	A	17	18 9
4	d	13	12	4	b	18	19 10
5	e	Judet. 1.	13	5	c	19	20 11
6	f	3	14	6	d	20	21 12
7	g	5	15	7	e	21	22 13
8	A	7	16	8	f	22	23 14
9	b	9	17	9	g	23	24 15
10	c	11	18	10	A	24	25 16
11	d	13	19	11	B	25	26 17
12	e	15	20	12	c	26	27 18
13	f	17	21	13	d	27	28 19
14	g	19	22	14	e	28	29 20
15	A	21	23	15	f	29	30 21
16	b	23	24	16	g	30	31 22
17	c	25	25	17	A	31	1 Jan. 1.
18	d	27	26	18	B	1	2 Jan. 1.
19	e	29	27	19	c	2	3 Jan. 1.
20	f	31	28	20	d	3	4 Jan. 1.
21	g	1	29	21	e	4	5 Jan. 1.
22	A	3	30	22	f	5	6 Jan. 1.
23	b	5	31	23	g	6	7 Jan. 1.
24	c	7	1	24	A	7	8 Jan. 1.
25	d	9	2	25	B	8	9 Jan. 1.
26	e	11	3	26	c	9	10 Jan. 1.
27	f	13	4	27	d	10	11 Jan. 1.
28	g	15	5	28	e	11	12 Jan. 1.
29	A	17	6	29	f	12	13 Jan. 1.
30	b	19	7	30	g	13	14 Jan. 1.
31	c	21	8	31	A	14	15 Jan. 1.





TABLES & RULES

FOR THE

Moveable and Immoveable Feasts;
Together with the days of Fasting and Abstinence,
through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of March. And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. *Advent-Sunday* is always the nearest Sunday to the reach of *S. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is {	Nine	} weeks before
<i>Sextagesima</i>		Eight	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
<i>Rogation Sunday</i>	} is {	Five weeks	} after
<i>Ascension-day</i>		Fourty days	
<i>Whitsunday</i>		Seven weeks	
<i>Trinity Sunday</i>		Eight weeks	

A Table of all the Feasts that are to be observed in the Church of England through the year.

The days of the Feasts of	All Sundays in the year.	The days of the Feasts of	The Nativity of <i>S. John Baptist</i> .	
	The Circumcision of our Lord		<i>S. Peter</i> the Apostle.	
	JESUS CHRIST.		<i>S. James</i> the Apostle.	
	The Epiphany.		<i>S. Bartholomew</i> the Apostle;	
	The Conversion of <i>St. Paul</i> .		<i>S. Matthew</i> the Apostle.	
	The Purification of the blessed Virgin.		<i>S. Michael</i> , and all Angels;	
	<i>S. Matthias</i> the Apostle.		<i>S. Luke</i> the Evangelist.	
	The Annunciation of the Blessed Virgin.		<i>S. Simon</i> and <i>S. Jude</i> the Apostles.	
	<i>S. Mark</i> the Evangelist.		All Saints.	
	<i>S. Philip</i> and <i>S. Jacob</i> the Apostles.		<i>S. Andrew</i> the Apostle.	
The days of the Feasts of	The Ascension of our Lord	The days of the Feasts of	<i>S. Thomas</i> the Apostle.	
	JESUS CHRIST.		The Nativity of our Lord.	
	<i>S. Barnabas</i> .		<i>S. Stephen</i> the Martyr.	
	Munday		<i>S. John</i> the Evangelist.	
	and		The Holy Innocents.	
	Tuesday		Munday	
	} in <i>Easter-week</i> .		and	
	} in <i>Whitsun-week</i>		}	

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the Year.

The Events or Vigils before	The Nativity of our Lord.	The Events or Vigils before	<i>S. John Baptist</i>
	The Purification of the Blessed Virgin		<i>S. Peter</i> .
	<i>Mary</i> .		<i>S. James</i> .
	The Annunciation of the Blessed Virgin:		<i>S. Bartholomew</i> .
	<i>Easter-day</i> .		<i>S. Matthew</i> .
	<i>Ascension-day</i> .		<i>S. Simon</i> and <i>S. Jude</i> .
The Events or Vigils before	<i>Pentecost</i> .	The Events or Vigils before	<i>S. Andrew</i> .
	<i>S. Matthias</i> .		<i>S. Thomas</i> .
			All Saints.

Note, that if any of the Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting and Abstinence.

I. The Fourty days of Lent.

- I. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent. the Feast of Pentecost. September 14. December 13.
- III. The three Rogation days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except Christmas-day.

Certain solemn Days, for which particular Services are appointed.

The Thirtieth day of January, being the Day of the Martyrdom of King Charles the First.

II. The Sixth day of February

III. The Nine and twentieth day of May, being the day of the Birth and Return of King Charles the Second.

IV. The Fifth day of November, being the Day of the Papists Conspiracy.

A TABLE of the Moveable Feasts calculated for Fourty Years

The year of our Lord.	The Epiphany number.	The Epiphany day.	Domical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation Sunday.	Ascension-day.	Whitun-day.	Trinity.	Advent Sunday.
1661	9	9	F	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 1	24	Dec. 1
1662	10	10	E	3	Jan. 26	12	Mar. 30	4	8	May 18	26	No. 30
1663	11	1	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	19
1664	12	12	G	4	7	Feb. 24	10	15	19	May 20	24	27
1665	13	23	A	2	Jan. 22	3	Mar. 26	Apr. 30	4	14	27	Dec. 3
1666	14	4	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1667	15	15	F	3	3	30	7	12	16	May 25	25	1
1668	16	26	E	1	Jan. 19	5	Mar. 22	Apr. 26	Apr. 30	10	27	No. 30
1669	17	7	C	4	Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
1670	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	6	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	G	4	4	Feb. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 28	12	Mar. 30	4	8	18	26	No. 30
1674	3	3	D	5	Feb. 13	Mar. 4	Apr. 19	24	28	June 7	23	25
1675	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1676	5	25	B	1	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
1677	6	6	G	2	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1678	7	17	F	5	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	3	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	No. 30
1680	9	9	D	4	8	Feb. 25	11	16	20	May 30	24	28
1681	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5	Feb. 13	Mar. 1	16	21	25	June 4	24	Dec. 3
1683	12	12	G	4	4	Feb. 21	8	13	17	May 27	25	1
1684	13	23	F	2	Jan. 27	13	Mar. 30	4	8	18	26	No. 30
1685	14	4	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	25
1686	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	26	B	1	23	9	Mar. 27	1	5	15	26	27
1688	17	7	A	5	Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24	Dec. 3
1689	18	18	F	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	No. 30
1691	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	28
1692	2	22	G	3	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1694	4	14	G	4	4	Feb. 21	8	12	17	May 27	25	1
1695	5	25	F	2	Jan. 20	6	Mar. 24	Apr. 28	2	13	27	1
1696	6	6	E	5	Feb. 5	26	Apr. 12	May 17	21	31	24	No. 30
1697	7	17	C	3	Jan. 31	17	4	9	13	May 23	25	28
1698	8	28	B	1	Feb. 20	Mar. 5	24	29	Jun. 2	June 12	22	27
1699	9	9	A	4	5	Feb. 10	9	14	May 18	May 28	25	Dec. 3
1700	10	20	G	3	Jan. 23	14	Mar. 21	5	9	15	26	2

Note, That the Supputation of the year of our Lord in the Church of England, beginneth the Five and twentieth day of March.

The

The fasting in the Ember weeks is very
antient in the church, Calixtus who was
Bishop of Rome anno 221 takes notice of
them. Epist, 1. Ieiunium, quod hoc in
anno apud nos celebrare videmus, non
conveniens per quatuor tempora
fieri decernimus.

1st. Luke expressly notes act 13. v. 2. 3
that the ordaining of Paul & Barnabas
was with prayer & fasting.

The practise of the primitive
church was to perform this
service early in the morning,
But the greek church after
Constantine at 9 in the morning,
being the third hour of the
Jews, who used to assemble at
that hour for the performance
of Religious Duties, whereof
these are diverse instances in
the scriptures, that being also
the hour when the holy ghost
miraculously descended upon the
apostles.

The ORDER for
MORNING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

WHen the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye ; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Morning Prayer.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *S. John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders.

De nocte populus surgens antelucano
tempore Domini persecutionis petit;
in labore, tribulatione, et lacrymis
interimentibus factâ confessione ad
Deum. Basil. Epist. 63.

ad similitudinem celestis habitus
amen populus reboat. Hieron. in 2.
proam. Com. in galat.

Morning Prayer.

ders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake ; that we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone standing ; the People still kneeling.*

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live ; and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer with an audible voice ; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Our Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Morning Prayer.

Ans. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*
Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

— *Ans.* The Lords Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter-day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the Ordinary course of the Psalms.*

Venite, exultemus Domino. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto

Ab Oratore ingentes ad
proalmodiam instituitur. Bas. Epist. 63.





In the ~~British~~ church the people
always stood while the Lessons were
read. ~~the~~ Cyr. Epist. 24.

Coimus ad Literarum Divinarum commemorationem. Tot.
^{ap. 6. 39}
The Commentaries of the apostles, &
writings of the prophets are read at
time permits. Justin Martyr apolog.
audisti librum legi Job, qui solemn-
munere est decoratus et tempore.
Ambros. Epist. 5.

Nunc interposita est sollemnitas
sanctorum dierum, quibus certas ex
Evangelio oportet lectiones in Ecclesia
tractari, quae ita sunt annuae, ut
aliae esse non possunt. August. praef. in
Johan.

Morning Prayer.

Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar (except there be Proper Lessons assigned for that day:) He that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English the Hymn called, Te Deum Laudamus, daily throughout the year.

¶ Note, that before every Lesson, the Minister shall say, Here beginneth such a Chapter; or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the first or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin and Seraphin: continually do cry, Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The

Morning Prayer.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle, Benedicite, omnia opera Domini.

O All ye works of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye angels of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord : praise him, and magnifie him for ever.

grande Carmen istud, et quod nihil potentius
quid enim potentius, quam Confessio Trinitatis,
quae quotidie totius populi ora celebratur.
Certatim omnes student fidem fateri,
patrem, filium et spiritum sanctum nominare
versibus prodicare. Ambros. in Concilio de Basilien.
Tom. 5.

Andistis in benedictionibus, et audistis omni
solemnitate quando leguntur, quando omnia
laudent deum, caelestia et terrestria, angeli,
homines, luminaria Caeli, arbores, herbae etc. Aug. Hom. 35.
Hymnum quoque totius populi in quo laudatur
Caeli et terra creaturae deum collaudant, et quoniam
ecclesia Catholica per totum orbem

istud celebrat iuxta antiquam
consuetudinem. Concil. 4. Tolet.
anno 681. Can. 3 publice decantari
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Morning Prayer.

O ye waters that be above the firmament, bleſs ye the Lord: praife him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye ſhowres and dew, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praife him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praife him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praife him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praife him and magnifie him for ever.

O ye ſeas and flouds, bleſs ye the Lord: praife him,
and

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69

Morning Prayer.

and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſe ye the Lord : praife him, and magnifie him for ever.

O all ye fowls of the air, bleſſe ye the Lord : praife him, and magnifie him for ever.

O all ye beaſts and cattel, bleſſe ye the Lord : praife him, and magnifie him for ever.

O ye children of men, bleſſe ye the Lord : praife him, and magnifie him for ever.

O let Iſrael bleſſe the Lord : praife him, and magnifie him for ever.

O ye prieſts of the Lord, bleſſe ye the Lord : praife him, and magnifie him for ever.

O ye ſervants of the Lord, bleſſe ye the Lord : praife him, and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſſe ye the Lord : praife him, and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord : praife him, and magnifie him for ever.

2. 0 | O Ananias, Azarias, and Miſael, bleſſe ye the Lord : praife him, and magnifie him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be world without end. Amen.

¶ Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following ; except where that ſhall happen to be read in the Chapter for the day, or for the Goſpel on S. John Baptiſts day.

Benedictus. S. Luke i. 68.

Bleſſed be the Lord God of Iſrael : for he hath viſited and redeemed his people ;

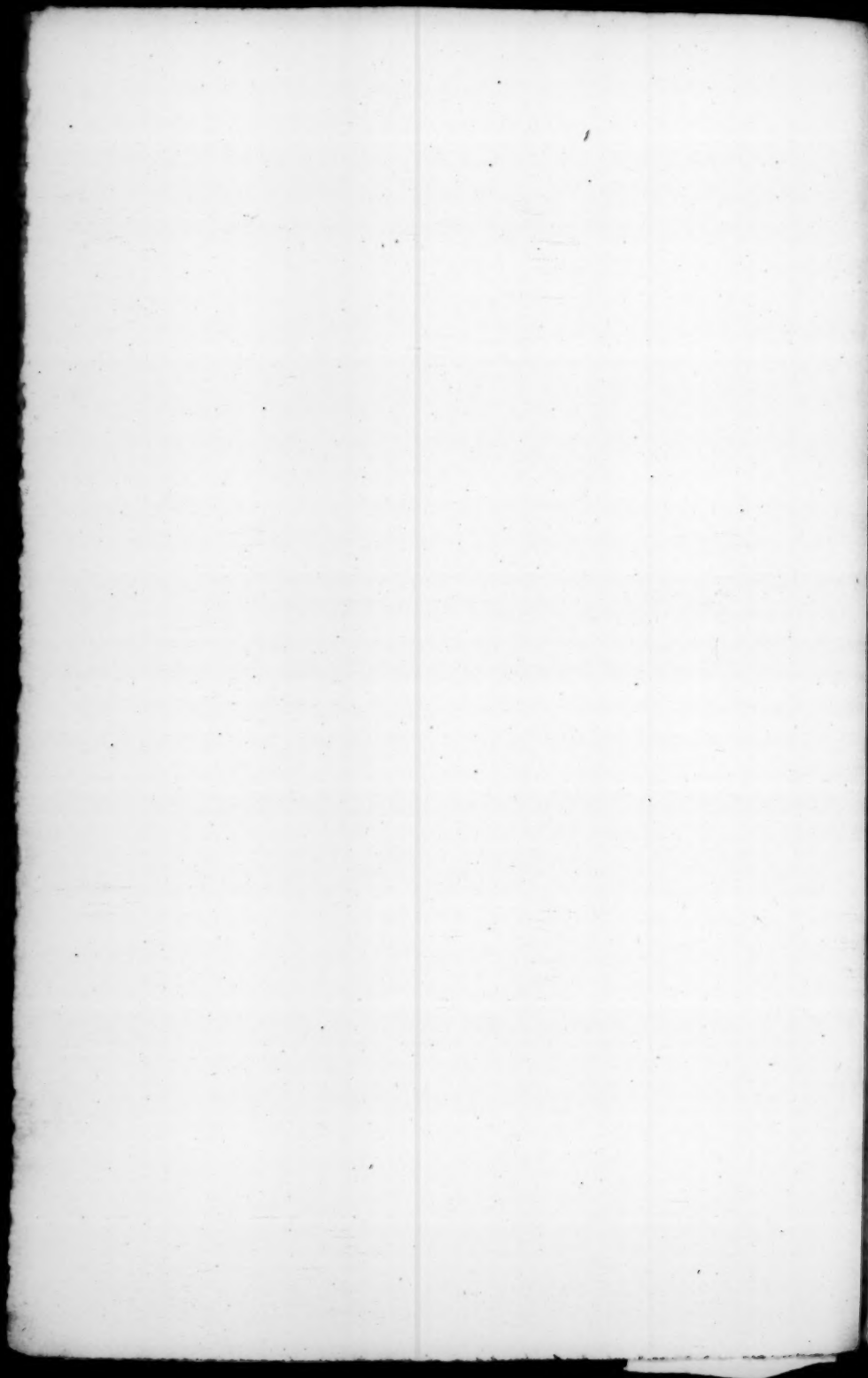
And hath raiſed up a mighty ſalvation for us : in the houſe of his ſervant David ;

As he ſpake by the mouth of his holy prophets : which have been ſince the world began ;

That

Hymni Maria, Zacharia, Simeonis
cantabuntur. Synod. Dord-re. (an. 69

These Hymns have been very
antiently used in the church



Morning Prayer.

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Higheft : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm, Jubilate Deo. Psal. c.*

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and
his

Morning Prayer.

his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles Creed by the Minister and the People standing. Except only such days as the Creed of S. Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

++ The Lord be with you.

Answer. And with thy Spirit.

Minister.

¶ Let us pray. +

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, clerks, and People shall say the Lords Prayer with a loud voice.*

Our Father which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And

1. The Universal Tradition, that this Creed was
to the composed by the apostles, was never questioned till
all be: this last age. V. Epist. Clem. Romani ad fratrem
and in Dom. apud Ruffin. Origen. $\pi\epsilon\epsilon\iota$ $\alpha\pi\sigma\tau\omega\lambda\omega\upsilon$.

even proem. Ambros. serm. 83. Aug. de Temp.
was serm. 131. Iren. adversus Hæret. l. 1. c. 2
Mary, and Test. ~~de~~ prescrip. adv. Hæret. l. 1. c. 13
and role d. fi- ~~adv.~~ ^{et} advers. prax. c. 2. Ambros. Epist.
hty: 81. ad Lyric. Hier. Epist. ad pamm.
the lick æt. angust. Reheat. l. 1 c. 15. Luther de libris
æet. symbol. Calvin. Instit. l. 2. c. 16 & 18. —
æet. de Confess. gall. saxon. & Bohem.

x Tremus, it was an office antiently peculiar
to the Deacons to say so, as is plain
by 1st Chryl. 1st Austin & others.
++ placuit ut Episcopi et presbyteri cum mundo salutem
populum dicentes Dominus vobiscum, et ut responderetur
a populo, et cum spiritu tuo, sicut et ab ipsis apostolis
traditum, omnes retinet Oriens. Conc. Braca. 1.
Can. 21. anno 563.

+ Bellum gerere malis videtur felicitas
bonis necessitas. August.

x v. Chryst. Hom. 3. in 3. ad Coloss.
Tert. apud. & Cyr. Epist. ad Demetr.

+ gratia est gratis data, non meritis operantis,
sed miseratione donantis. Aug. Epist. 120.

Morning Prayer.

And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Ans^r. And grant us thy salvation.

Priest. O Lord, save the King.

Ans^r. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans^r. And make thy chosen people joyful.

Priest. O Lord, save thy People.

Ans^r. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans^r. Because there is none other that fighteth for us, but only thou, O God. + a.

Priest. O God, make clean our hearts within us.

Ans^r. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

¶ The second Collect for Peace.

* O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect for Grace.

* O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may

Morning Prayer.

may be ordered by thy governance, to do always the
is righteous in thy sight, through Jesus Christ our Lord
Amen.

¶ *In Quires and Places where they sing, here followeth the Antiphon.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

2. a. **O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of prince who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King **JAMES**, and so replenish him with the grace of the holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary Catherine* the Queen Dowager, His Royal Highness the Prince of *Wales*, and their Royal Highnesses *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and all the Royal Family: Endue them with the holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that the
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V. Lit.
B. ad.

& Hier.

ad. 11. Lucif.

In obsequia quotidiana, et pro regibus, et
pro his, qui in sublimitate positi sunt,
orandum est. Chrysost. in Tim. 2.

pro potentatibus seculi. Tertul. Apol.
obsecramus Deum pro tranquillitate mundi
pro regibus, Cyril. Cathach. 5.

pro fidelissimis et devotissimis
Imperatoribus. Liturg. Chrysost.

memento Domine piissimi et
fidelissimi Imperatoris Liturg. Basil.

Lacrymae meae arma mea sunt, aliter
nec debui nec possum resistere. Ambros.
Orat. in absent.

Ecclesia plebs sacerdoti adnata, et pastori
suo grex adherens. Cyprian. Epist. 69

The greek church had two services
in the afternoon, one at the ninth
hour, (our three) and another in the
evening as appears by the Council
of Laodicea. (can. 18. That at
the evening was at candle light
when the following Eucharisticle by
(whereof s^t. Basil at Amphiloeh. c.
makes mention) was used.

Blessed Jesus Christ, thou cheer
brightness of the holy immortal glory
the heavenly & holy father, when
the sun is set, no sooner doe we
behold the evening light to shew
than we glorify the father, son
& holy ghost. Son of god, giver

Evening Prayer.

may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ.

Amen.

¶ *A Prayer of Saint Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

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The

Evening Prayer.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye ; for the kingdom of heaven is at hand. *S. Matth.* 3. 2.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke* 15. 18, 19.

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *S. John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet

of life, thou art worthy at all
times to be praised with holy voices,
therefore the whole world doth
glorify thee.

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How to Write a Book

Evening Prayer.

meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

A Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, For his sake; that we may hereafter live a godly righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounced by the Priest alone standing; the People still kneeling.*

A Almighty God, the Father of our Lord Jesus Christ; who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech

Evening Prayer.

seech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.*

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lords Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed, Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the song of the blessed Virgin Mary) in English, as followeth.*

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

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Evening Prayer.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his Arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands : sing joyce and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

Evening Prayer.

With trumpets also and shawms : O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed : And after that, Nunc dimittis, (or the Song of Simeon) in English, as followeth.*

Nunc dimittis. St. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm ; Except it be on the twelfth day of the Month.*
Deus misereatur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge

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Ebening Prayer.

judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung the Apostles Creed by the Minister and the People standing.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost ; the holy Catholick Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Evening Prayer.

¶ Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

Our Father which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the King.

Answ. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyfull.

Priest. O Lord, save thy People.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy holy Spirit from us.

¶ Then shall follow three Collects ; the first of the day ; The second for Peace ; The third for aid against all Perils, as hereafter followeth ; which two last Collects shall be daily said at Evening Prayer without alteration.

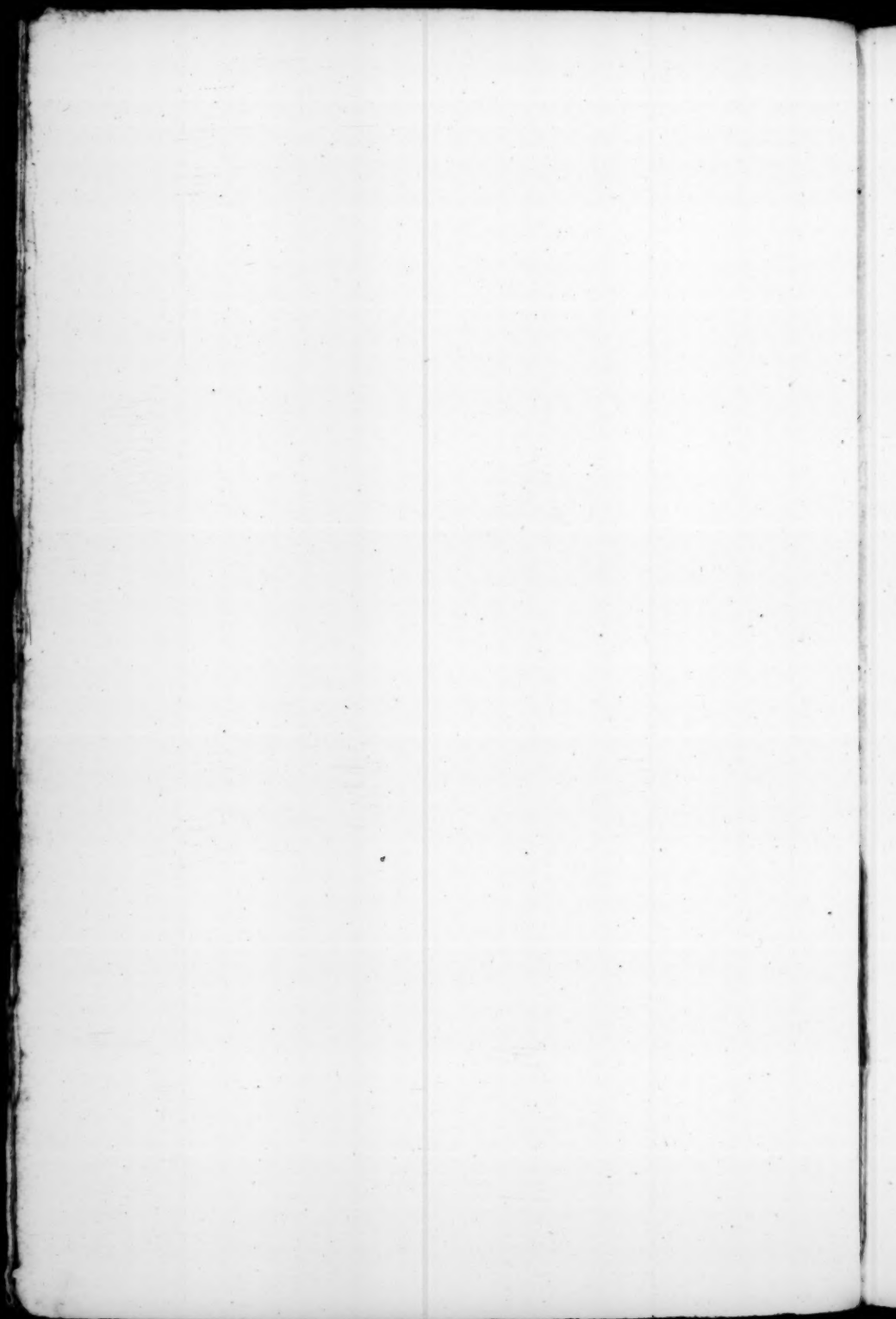
¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

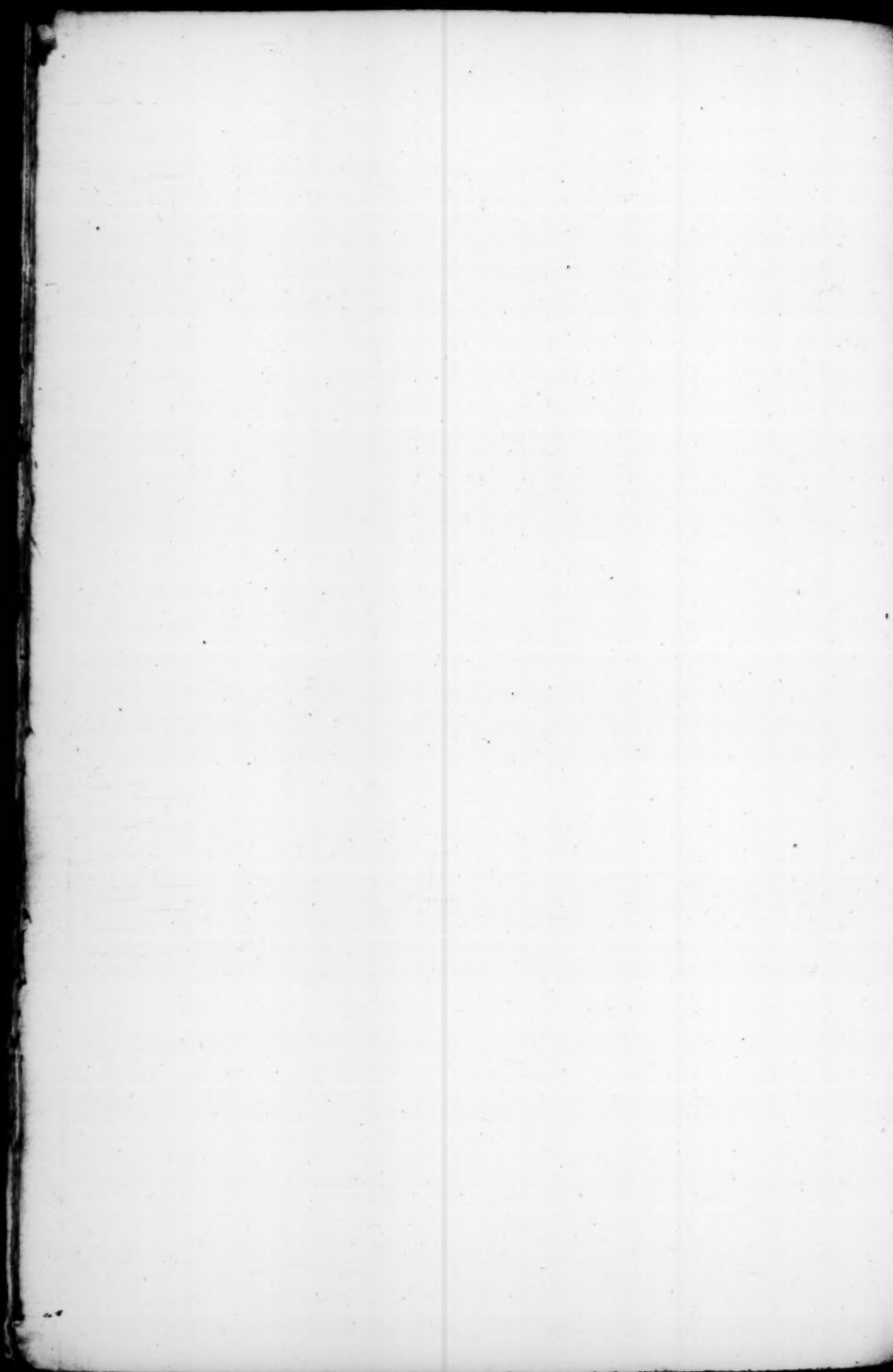
¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers

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Evening Prayer.

dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *JAMES*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, *Catharine* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications

The Creed of Saint Athanasius.

plications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

¶ Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and People standing.

Quicumque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The

It is probable this creed was composed by St. Athanas.
v. Greg. Nazian. Orat. in fand. Athan. & al.

The doctrine expressly contradicts all those heresies
which the primitive church condemned, as of Sabellius
arins, Eunomius, Macedonius, Samosatensis, Photinus
apollinaris, the Valentiniens, Nestorius, & Eutyches

One god of the whole Universe
under the notions of the father,
son, & holy ghost. Just. martyr
Exposit. Fidei.

The very words of this creed are frequently
found in the writings of the Orthodox
fathers, v. Ignat. Epist. ad philippens.
August. de Trin. lib. 8. Item Epist. 174
ad pascen. August. Enchirid. c. 36. Item
Epist. 3. Conilo. 4. Tol. c. 1. Boethius
de Trinit. initio.

This Creed has been received as orthodox
by all christian churches for many
centuries, & so it is still in the Lutheran
& gallican V. Confess. laxon. art. 1
Confess. gall. art. 5.

Luther de trib. symb. says
Athanasii Symbolum est praeclarum prolixius
et tamen hoc velut propugnaculum apostoli
symboli, ab eo contra arianos haereticos
conditum.

The Creed of Saint Athanasius.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyies : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other : none is greater, or less then another ;

But the whole three persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Further.

The Creed of Saint Athanasius.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.



That the Litany made at a time
of the Liturgy in 1st and King's time
appears by his 119 Epistle.

1st Cyprian testifieth as much of his
time. Epist. ad Donatianum.

In the Greek Church they entered
about the year 300.

The priests shall kneel in the
midst of the church, & sing or say
plainly the Litany. King Edw. 6th. 1549.
18. 2. Eliz. 1st. 23.

To be added to the Rubrick

Epiphanius Compens. Doctrin. says
the apostles ordained there should be
sacred conventions on wednesdays
& fridays: & Tertullian expresseth

The Litaney.

¶ Here followeth the Litaney or General Supplication, to be sung or said after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary. †

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our Offences, nor the Offences of our fore-fathers, neither take thou vengeance of our sins: Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

From

The Litany.

From lightning and tempest ; from plague, pestilence, and Famine ; from battel and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy and rebellion ; from all false doctrine heresie and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the Mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection, and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church Universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *7 AMES* our most gracious King and Governour ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gra-

cious

mentions Stations quarta, at sexta
feria. on which they broke not
their fasts till the ninth hour, or
three in the afternoon. Epiphani.
sub fine panarii.

Nicephorus Hist. l. 14. c. 2. informs
us, that in a time of scarcity & on occasion
of a terrible earthquake at Constantinople
Theodosius the Emperor, & proclama
the patriarche instituted Stanes, & they
went about the City supplicating, the
whole City being made one church;
The Emperor himself going foremost
in private habit

v. (the Bar. & Chrysoth.

The Litany.

cions Queen *MARY, CATHARINE* the Queen Dowager, their Royal Highnesses *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations, unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ; *We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ; *We beseech thee to hear us, good Lord.*

That

The Litany.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all fatherless persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to us the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ,

The frequent repeating of our
supplications, strikes the more forcible
impression upon our souls, whence our
Saviour in his great agony & conflict
praying, used always the same words,
& the Litanies in the primitive
church were full of such repeated

supplications, as may be seen by
the small Liturgies of those earlier
times.

The Litany.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the Lords Prayer.

O Ur Father which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us and deliver us, for thy Names sake.

O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer.

As it was in the beginning, is now and ever shall be : world without end, Amen.

D

From

The Litany.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully, look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory through our only Mediatour and advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of S. Chrysostom.*

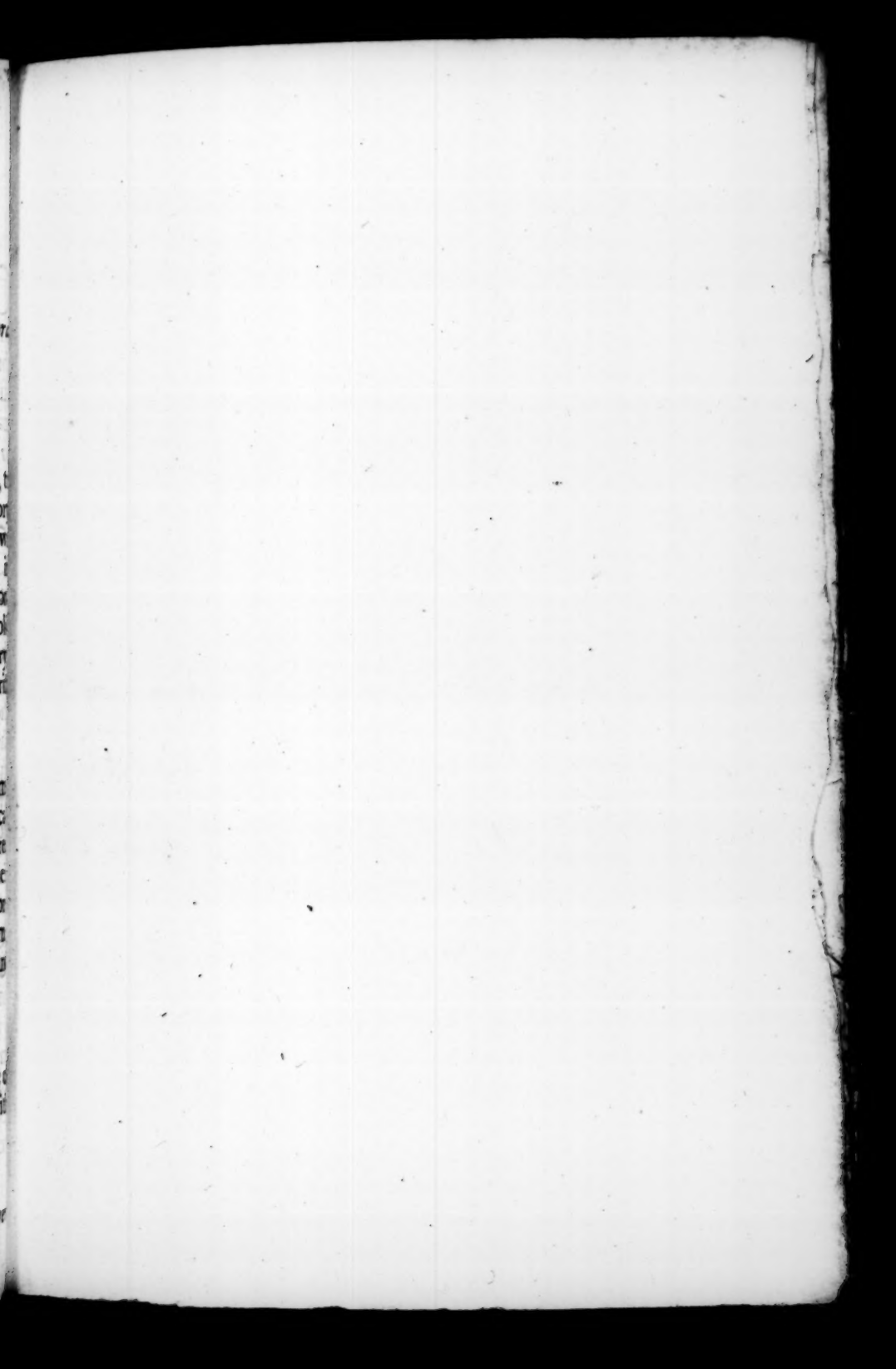
A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee and dost promise that when two or three are gathered together in thy Name, thou wilt grant the requests; Fulfil now, O Lord, the desires and petition of thy servants, as may be most expedient for them granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore, *Amen.*

Here endeth the Litany.

Prayer



si belli terror infremuerit, si morborum
pestifera vis incubuerit, si alimenta
frugibus longa siccitas denegaverit
ad Deum confugiant. Lact. Inst. l. 1. c. 1.

Quando non gemitatibus et
sejurationibus nostris etiam siccitates
sunt depulsa Test. ad Scapul. c. 4

v. Eustab. Hist. Ecles. l. 5. c. 5.

Prayers and Thanksgivings upon several Occasions to be used before the final Prayers of the Litany, or of Morning and Evening Prayer.

• P R A Y E R S.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showrs, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons; and afterward of thy great mercy didst promise never to destroy it so again; we humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In time of Dearth and Famine.*

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, now and for ever. *Amen.*

Prayers.

¶ *Or this.*

O God merciful Father, who in the time of Elifha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, and glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sicknes.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness through Jesus Christ our Lord. *Amen.*

1st Aug. de. Civit. dei, l. 2. c. 26 speaking
of the Expedition of that religious prince
Theodosius against the Tyrant Eugenius,
contra ejus robustissimum exercitum
magis orando, quam feriendo pugnabit.

The primitive Christians always feared
that the Emperours might have
a faithfull senate. v. Test. apud

Prayers.

In the Ember weeks to be said every day, for those that are to be admitted into holy Orders.

A Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be Ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

Or this.

A Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

A Prayer for the high Court of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church the safety, honour, and welfare of our Sovereign, and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, re-

Thanksgivings.

ligion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O God the creatour and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them ; thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body or estate, ** This to be said when any desire the prayers of the Congregation. [* especially those for whom our prayers are desired]* that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive ; receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A general Thanksgiving.*

A Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty

Some Collects to be added here
to be used, when any person desires
the prayers of the congregation.



Thanksgivings.

heartly thanks for all thy goodness and loving kindness to us and to all men [** Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee to give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious Providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

Thanksgivings.

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory, and to our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick Peace at home.*

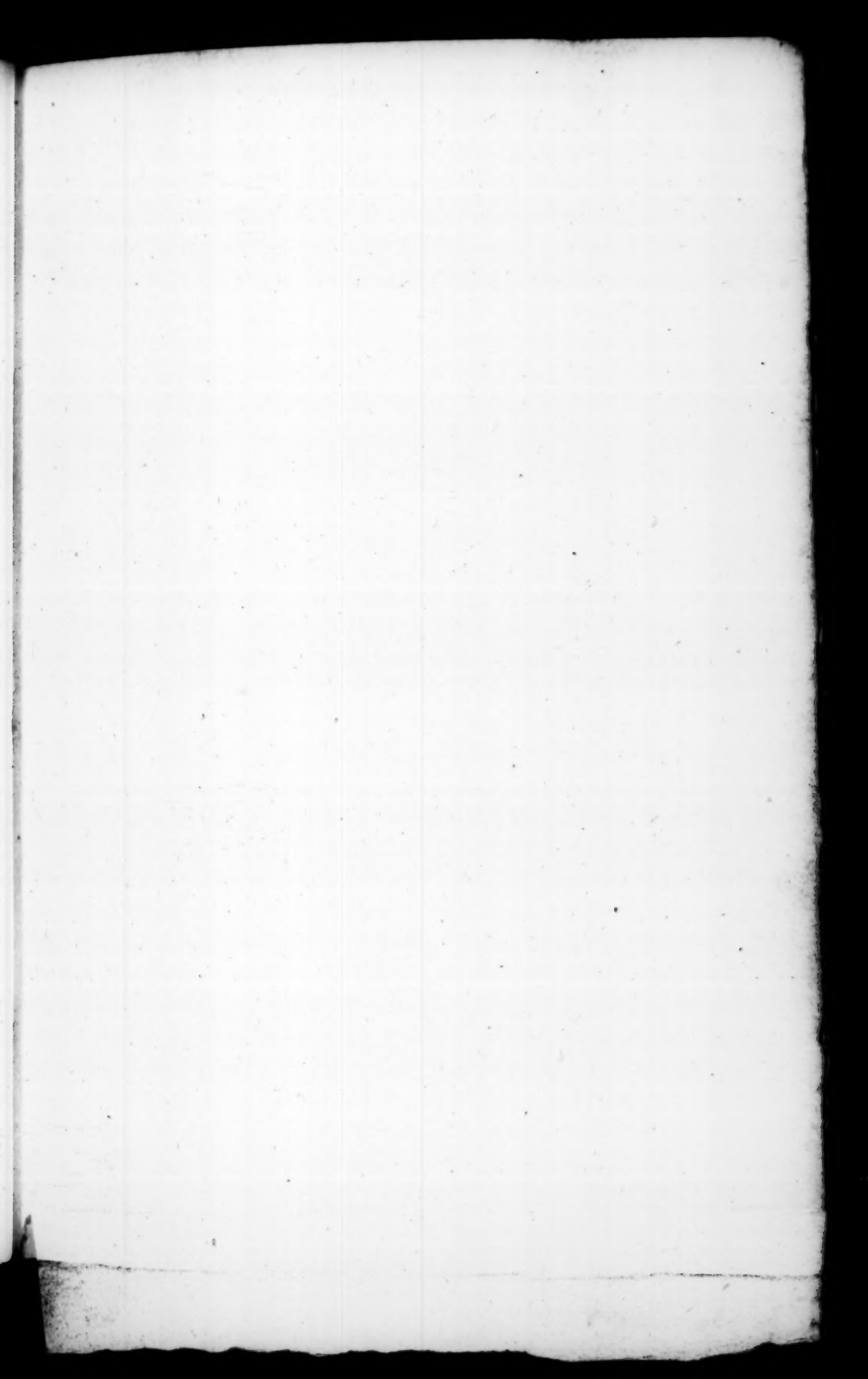
O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the plague, or other common Sickness.*

O Lord, God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late hea-

alii Imperatores in commemoratione
victoriae ejus triumphales parari jubent -
clementia tua hostiam deo parat,
oblationem et gratiarum actionem, per
sacerdotes domini celebrari desiderant
Ambros. Epist. 58. Theodos.





Ritus illi servandi sunt qui ad tranquillitatem et bonum Ordinem in Ecclesia conducunt, ut certa feria, certa cantationes pie. Confess. Augustana. Art. V. etiam Confess. Helvet. C. 24. et Confess. Bohem. C. 15.

Quamquam liberum est Ecclesiae Christi, quos velit, propter Dominum dies sibi sanctificandos deligere, honestius tamen est, laudabilius atque utilius eos sanctificare, quos etiam vetus, atque apostolica puriorque Ecclesia sanctificare solita fuit. Zanchy.

V. Bucerii Consensum in Opusc. anglie. p. 494.

The first Sunday in Advent.

vy and dreadful visitation, and now in the midst of judgment remembring mercy, hast redeemed our souls from the jaws of death ; We offer unto thy fatherly goodness, our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to aswage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings ; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility ;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through

The first Sunday in Advent.

through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not cover; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway he shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughters of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put



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The second Sunday in Advent.

put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this ? and the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God ; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hath caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime, were written for our learning ; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus : That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth

The third Sunday in Advent.

truth of God, to confirm the promises made unto the Fathers: and that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name. And again, he saith, Rejoyce ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaïas saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 25.

ANd there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may

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The third Sunday in Advent.

may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found to be an acceptable people in thy sight, who livest and reignest with the Father, and the holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LEt a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my

The fourth Sunday in Advent.

my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are fore let and hindred in running the race that is set before us, thy bountifull grace and mercy may speedily help and deliver us through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

Rejoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

This is the Record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: and they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not. He it is who coming after me, is preferred before me, whose shoes I latchet

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Christmas day.

latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-day.*

The Collect.

Almighty God, who hast given us thine only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me Son? And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with

St. Stephen.

with the oyl of gladness above thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands. They shall perish but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same and thy years shall not fail.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name : which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

St. Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed ; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example

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St. Stephen.

example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediatour and Advocate. *Amen.*

¶ *Then shall follow the Collect for the Nativity, which shall be said continually unto New-years Eve.*

For the Epistle. Acts 7. 55.

Stephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet, whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23. 34.

Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

S. Iohn.

Saint Iohn the Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint Iohn, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Iesus Christ our Lord. *Amen.*

The Epistle. I S. Iohn. I. I.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Iesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel S. Iohn. 21. 19.

Jesus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Iesus loved, following, which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee? Peter seeing him, saith to Iesus, Lord, and what shall this man do?

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Innocents.

do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.

*The Innocents day.
The Collect.*

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madeest infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

Sunday after Christmas-day.

The Gospel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wisemen. Then was fulfilled that which was spoken by Jeremy the prophet, saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

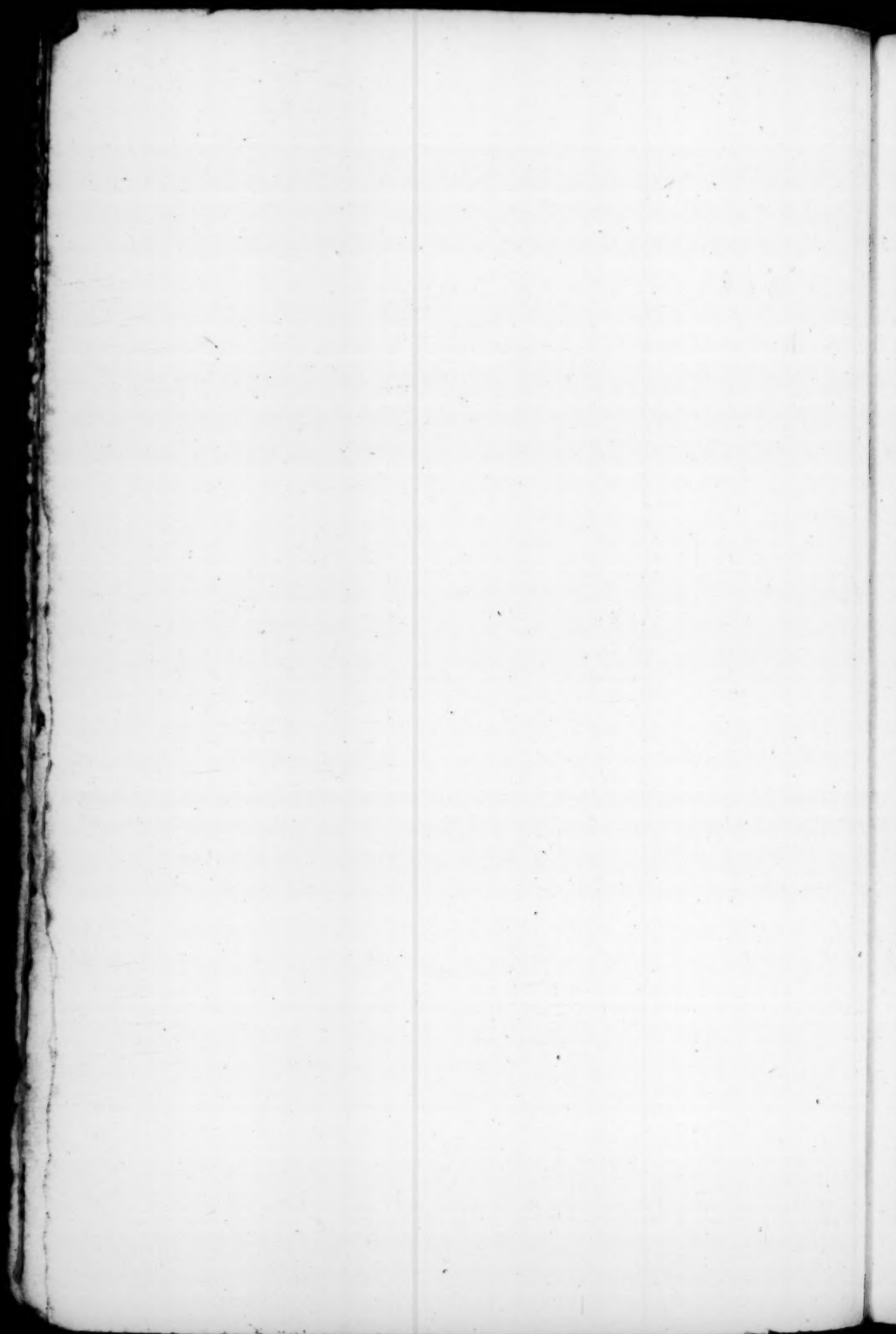
ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOW I say that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world:

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Circumcision.

world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son ; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. i. 18.

THe birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his Name Jesus ; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : and knew her not till she had brought forth her first-born Son ; and he called his Name Jesus.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man ; Grant us the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will

Circumcision.

will, through the same thy son Jesus Christ our Lord
Amen.

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

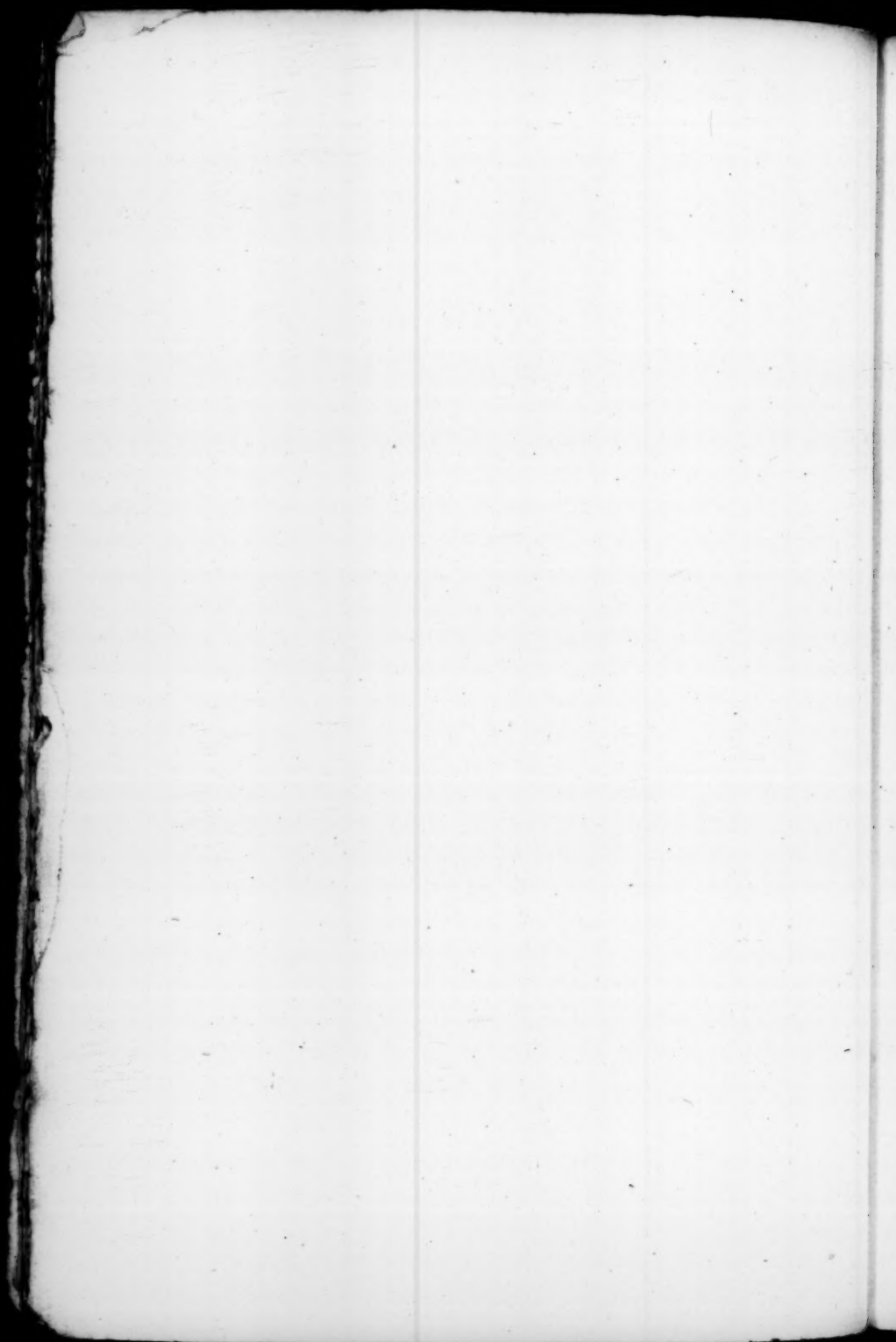
The Gospel St. Luke 2. 15.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for

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The Epiphany.

for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle Ephes. 3. 1.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men see, what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom

The first Sunday after the Epiphany.

we have boldness and access with confidence by the faith of him.

The Gospel S. Matth. 2. 1.

WHen Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise-men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

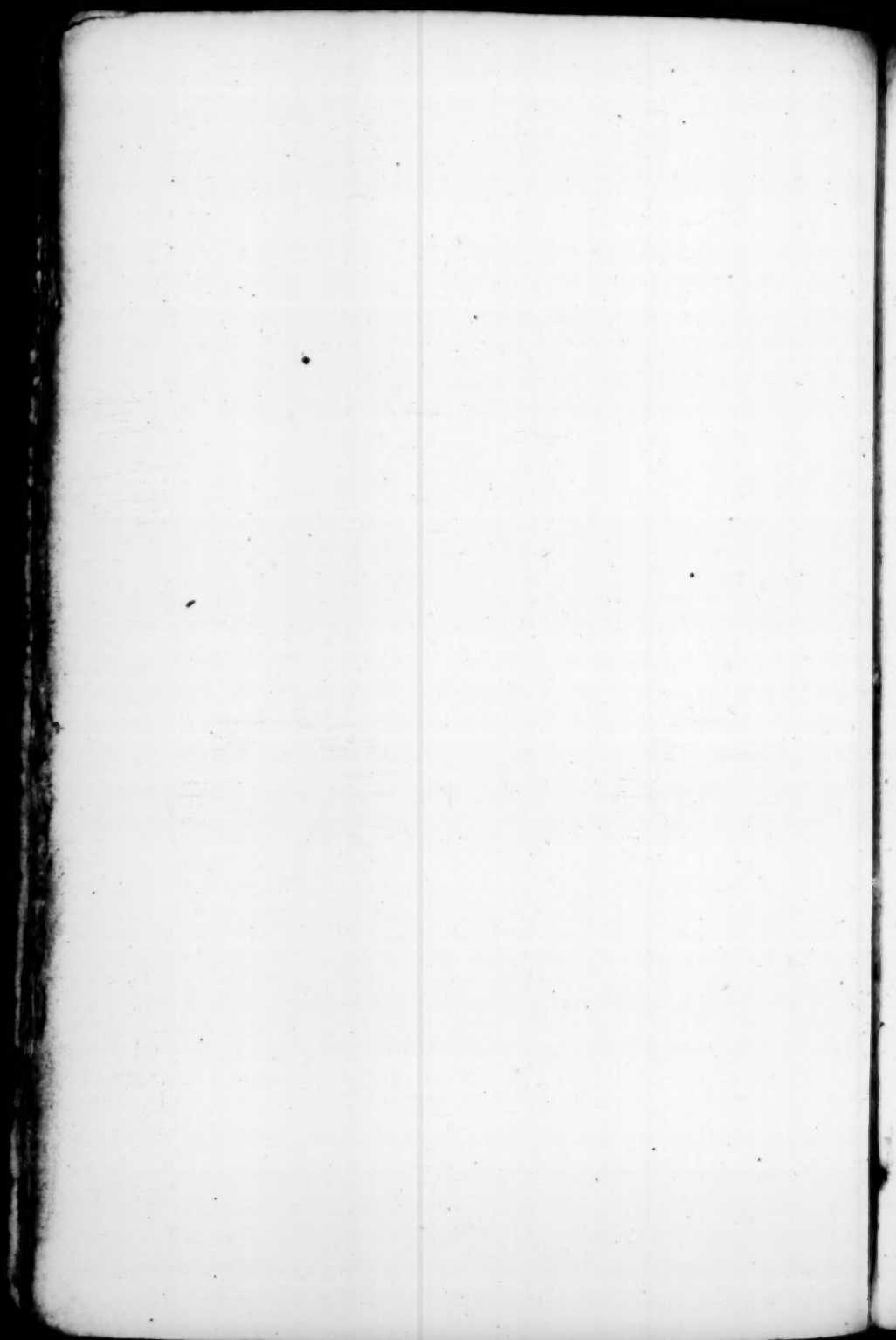
The first Sunday after the Epiphany.

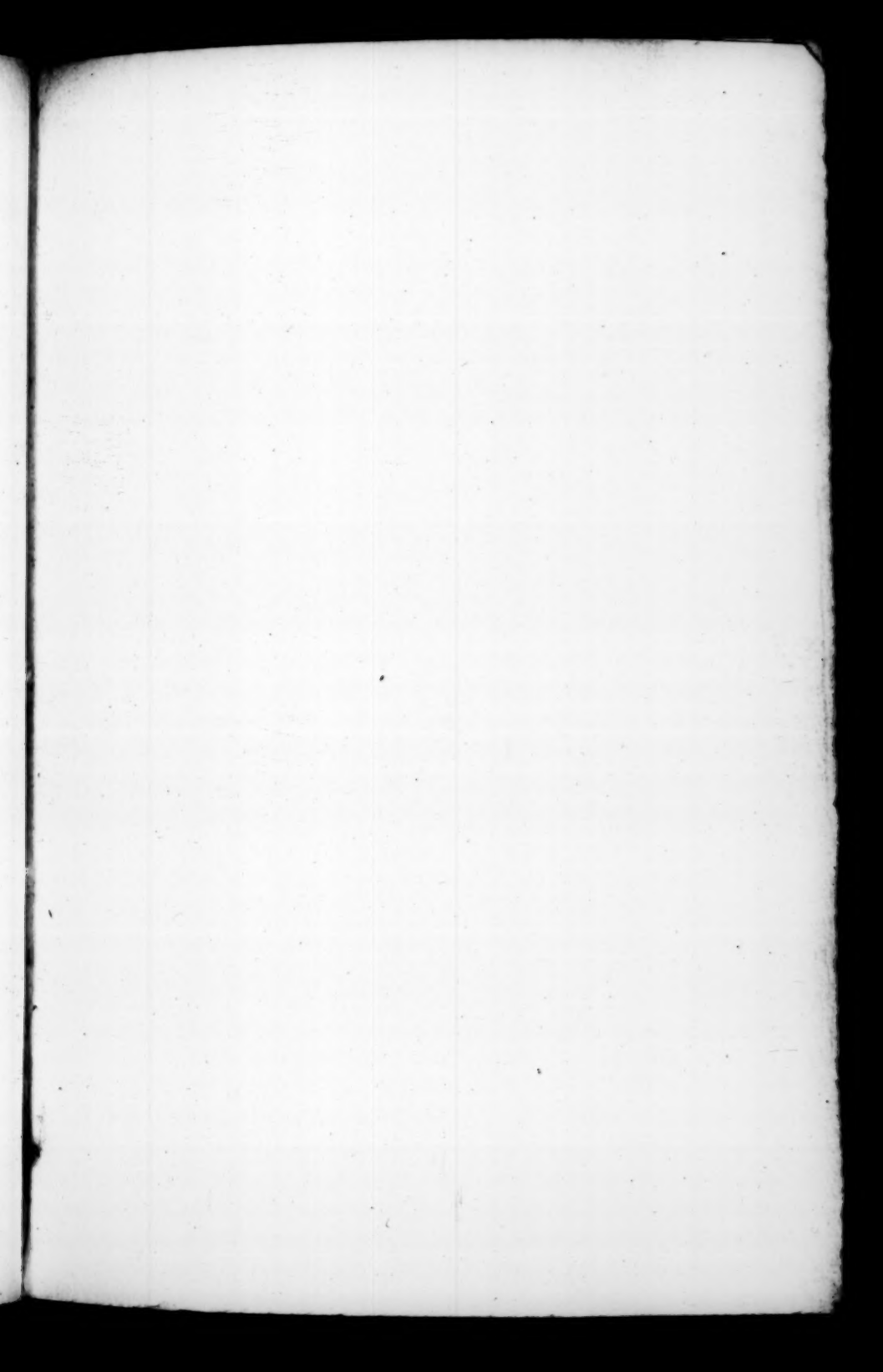
The Collect.

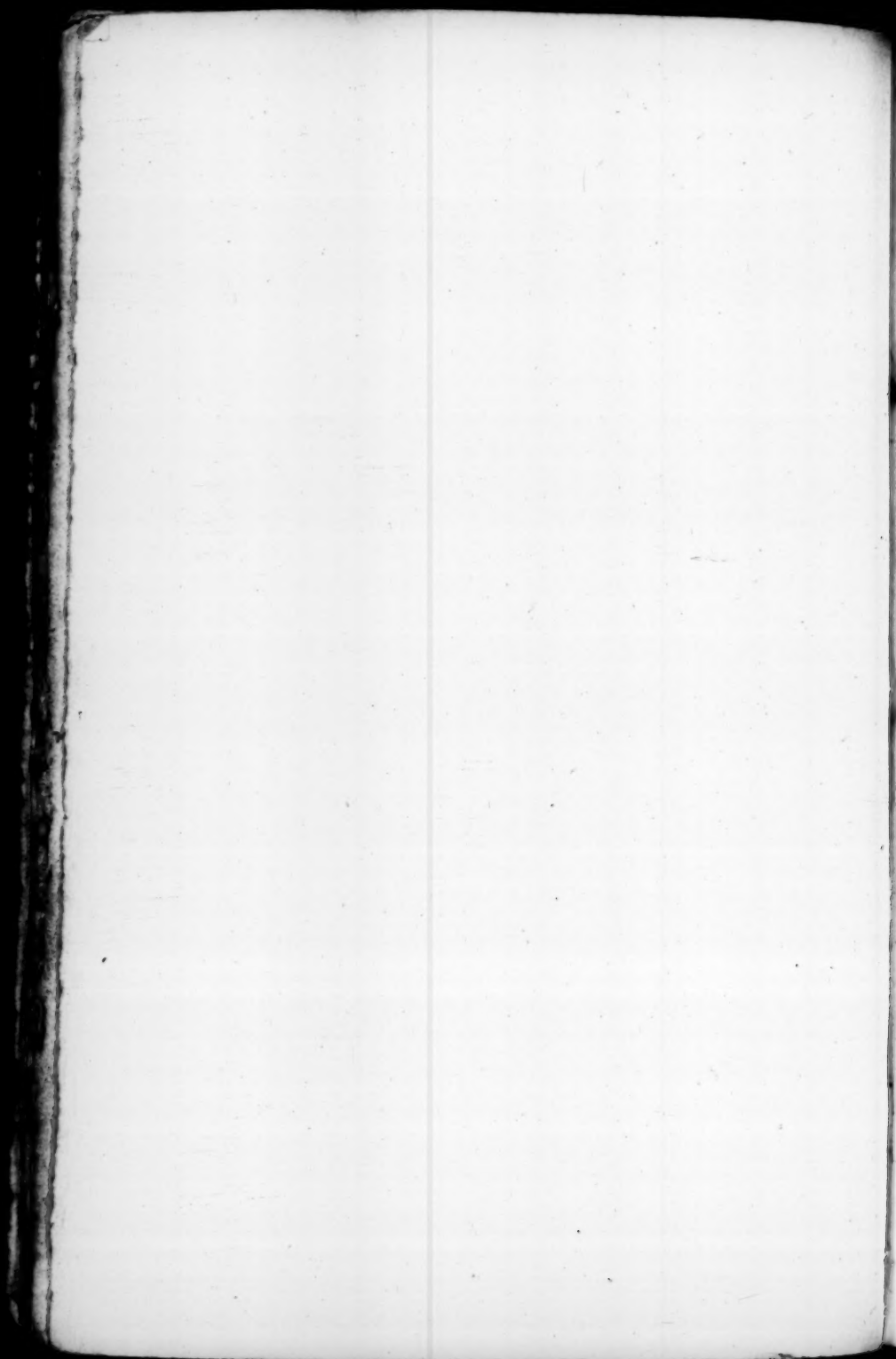
O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant

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The first Sunday after the Epiphany.

grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly; according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The Gospel S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard them were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that

The second Sunday after the Epiphany.

that I must be about my fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of Saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

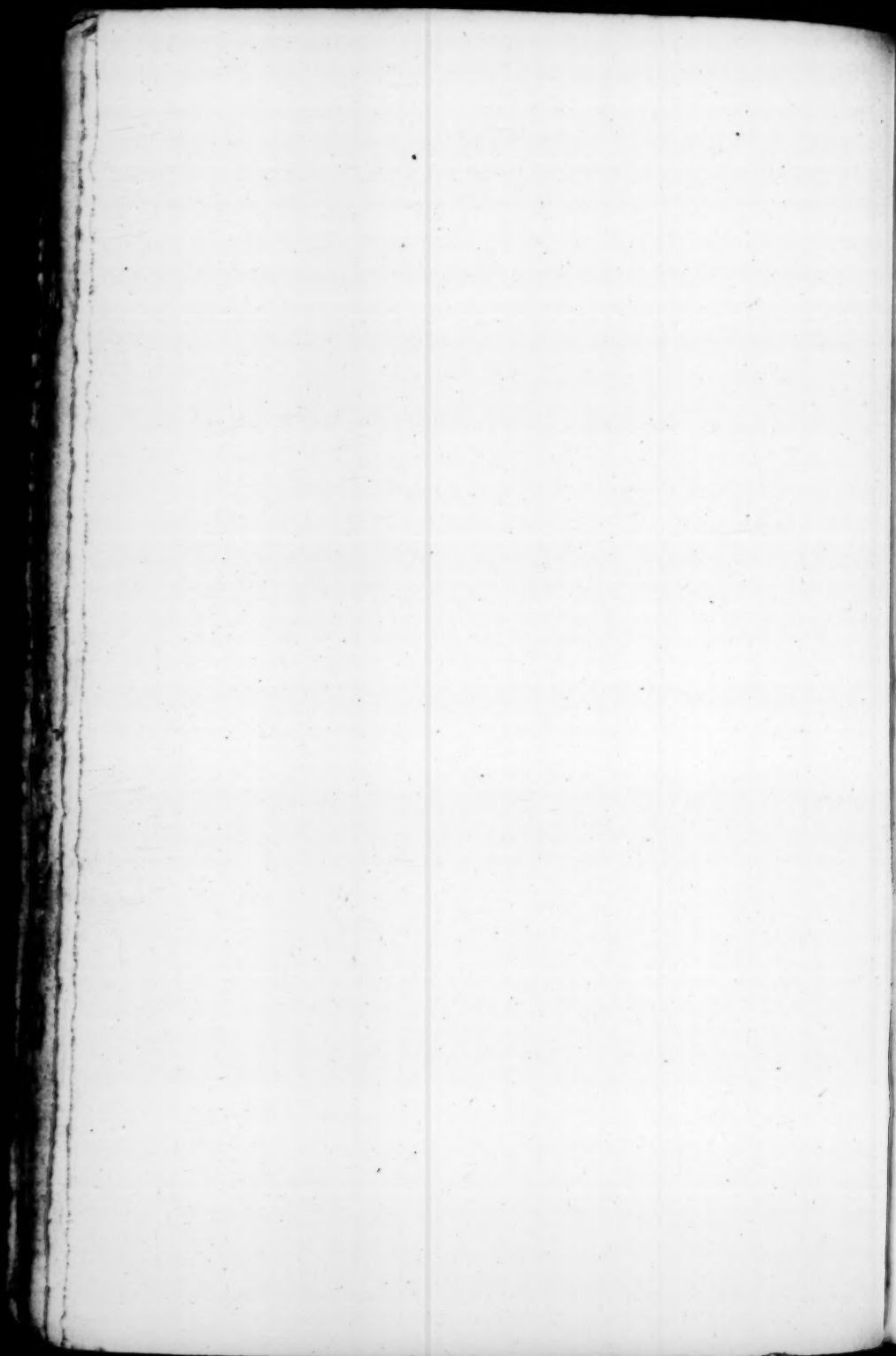
And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto

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The third Sunday after the Epiphany.

unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us through Jesus Christ our Lord. *Amen.*

The Epistle Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

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The fourth Sunday after the Epiphany.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a Centurion beseeching him, and saying, Lord, my servant lieth at home sick of the pallsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty

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The fourth Sunday after the Epiphany.

frailty of our nature we cannot always stand upright ; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle Rom. 13. 1.

L Et every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

A Nd when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out

The fifth Sunday after the Epiphany.

out of the tombs exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

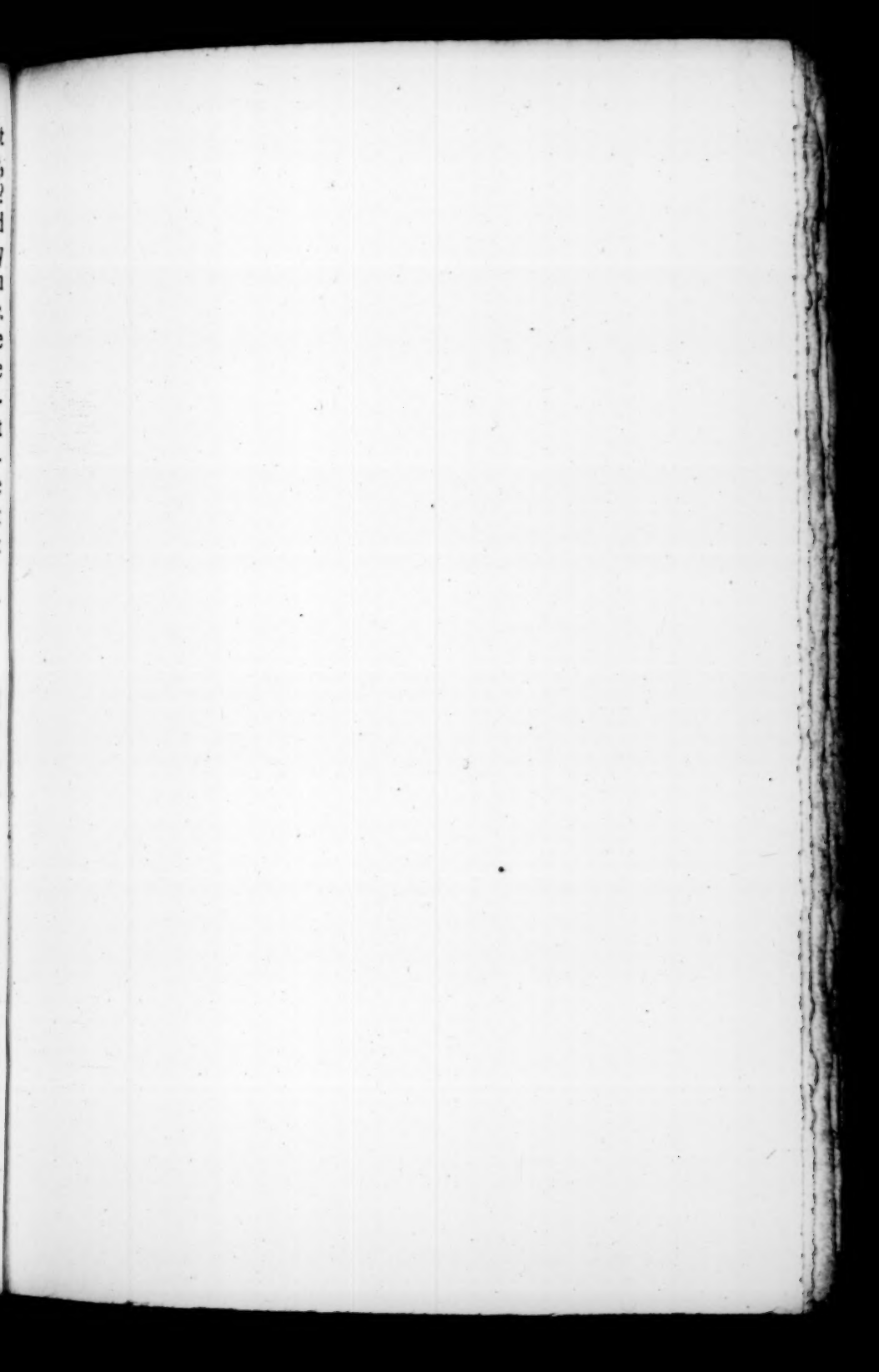
The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee, to keep thy Church and household continually in thy true Religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do



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The fifth Sunday after the Epiphany.

do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go, and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him

The sixth Sunday after the Epiphany.

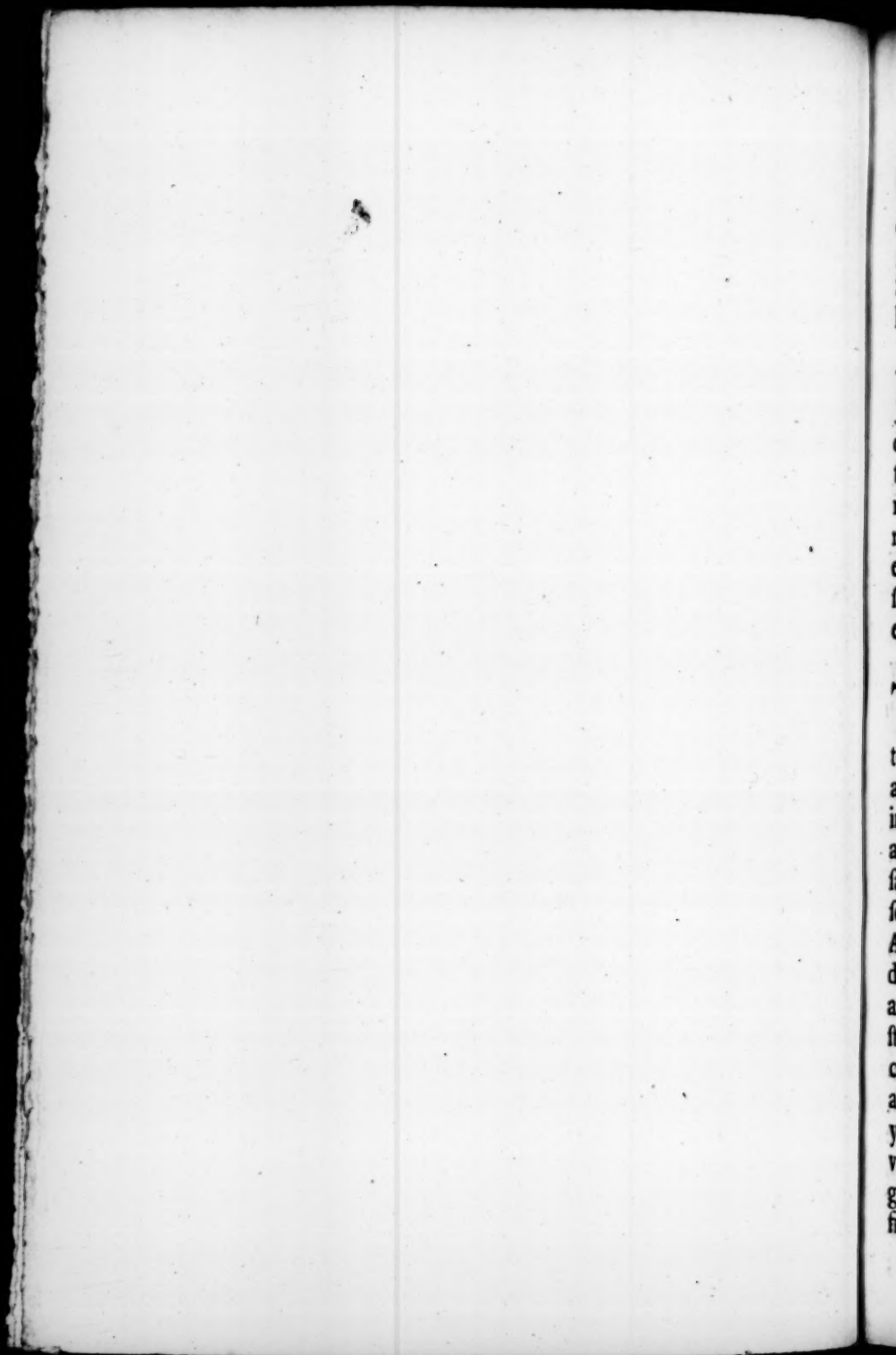
as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him. Little children let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there : believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be. For whosoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

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The Sunday called Septuagesima.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

KNOW ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the

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The Sunday called Sexagesima.

eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*The Sunday called Sexagesima, or the second Sunday before Lent.
The collect.*

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereintoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in Journeying often; in perils of waters;

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The Sunday called Sexagesima.

ters; in perils of robbers; in perils by mine own country-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

When much people were gathered together and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth,

The Sunday called Quinquagesima,

and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us that all our doings without Charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which, whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. Amen.

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood

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Ashwednesday.

as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: And this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of

Ashwednesday.

all them that are penitent ; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2. 12.

Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breast ; let the bridegroom go forth of his chamber, and the bride out of her closet ; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God ?

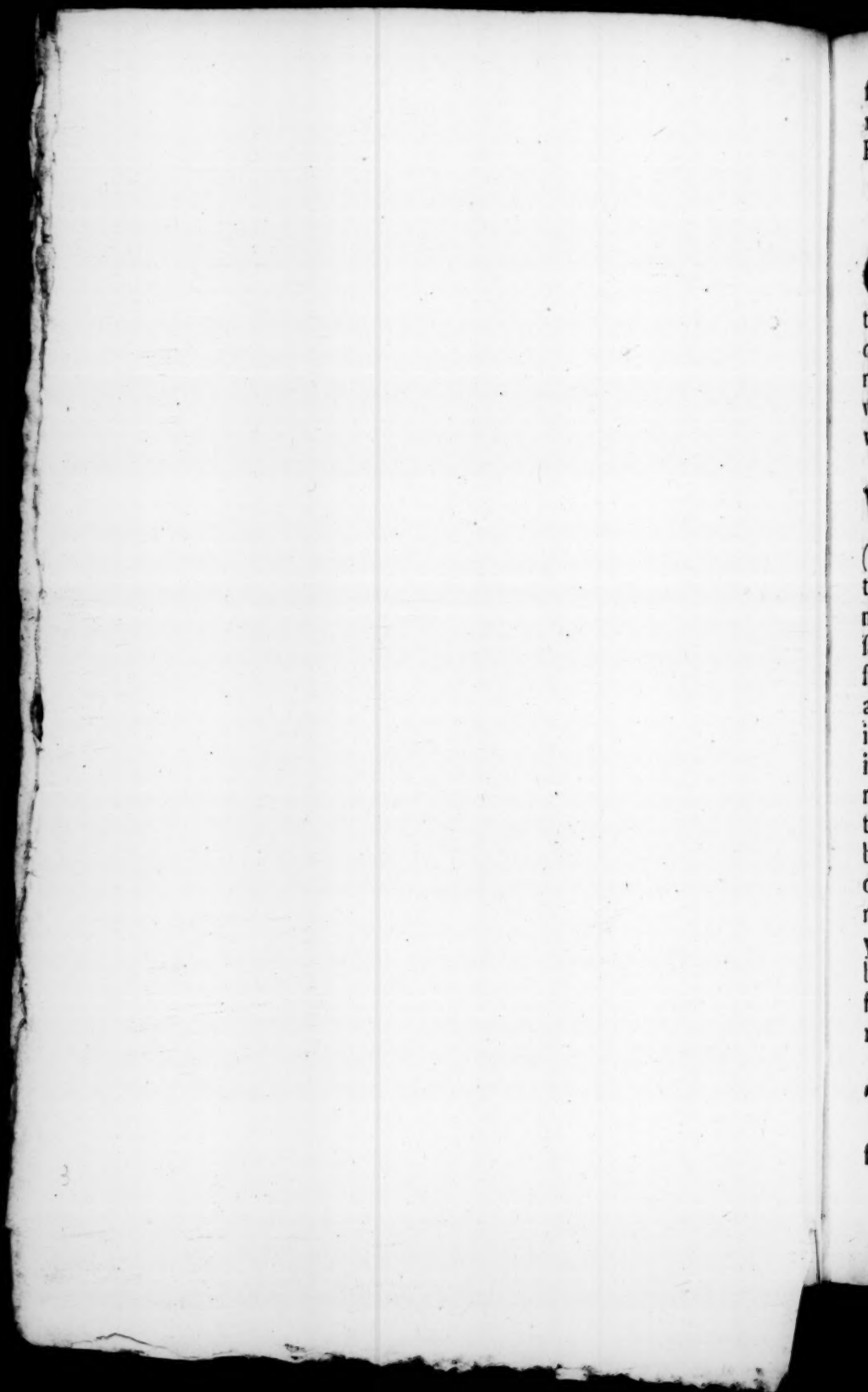
The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures

is to the Institution of Lent 1st Hieron
Epist. ad Latam. says. Nos unam
quadragesimam Jejunamus secundum
traditionem apostolicam.

The Council of Laodicea Can. 49
Orders, that no consecration of the
sacrament be made in Lent but
only on the Lords Day, & Can. 50
that it is meet to fast all Lent
eating Dry meats; & Can. 52,
that no marriages be celebrated
during the time of Lent.

The Lent & all Ex^{tr} fast
reached to the Evening. Expectas
vesperam ut Cibus capias, saith
1st Basil. Orat. de Jejunio, speaking
of the Lent fast.



The first Sunday in Lent.

asures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God world without end. *Amen.*

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (for he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. 5. Matth. 4. 1.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an

The second Sunday in Lent.

hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministred unto him.

The second Sunday in Lent.

The Collect.

A Lmighty God who seest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

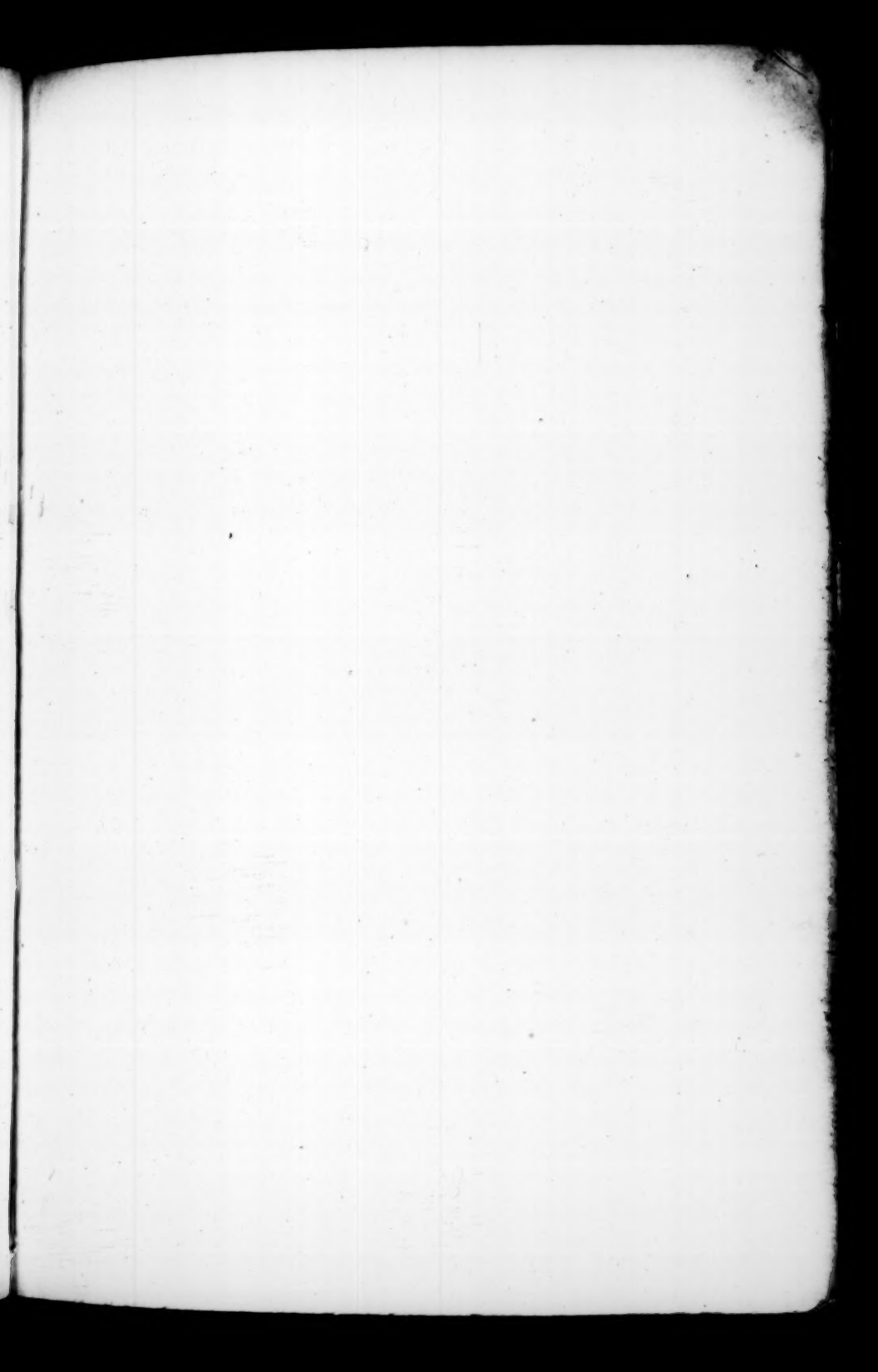
The Epistle. 1 Thes. 4. 1.

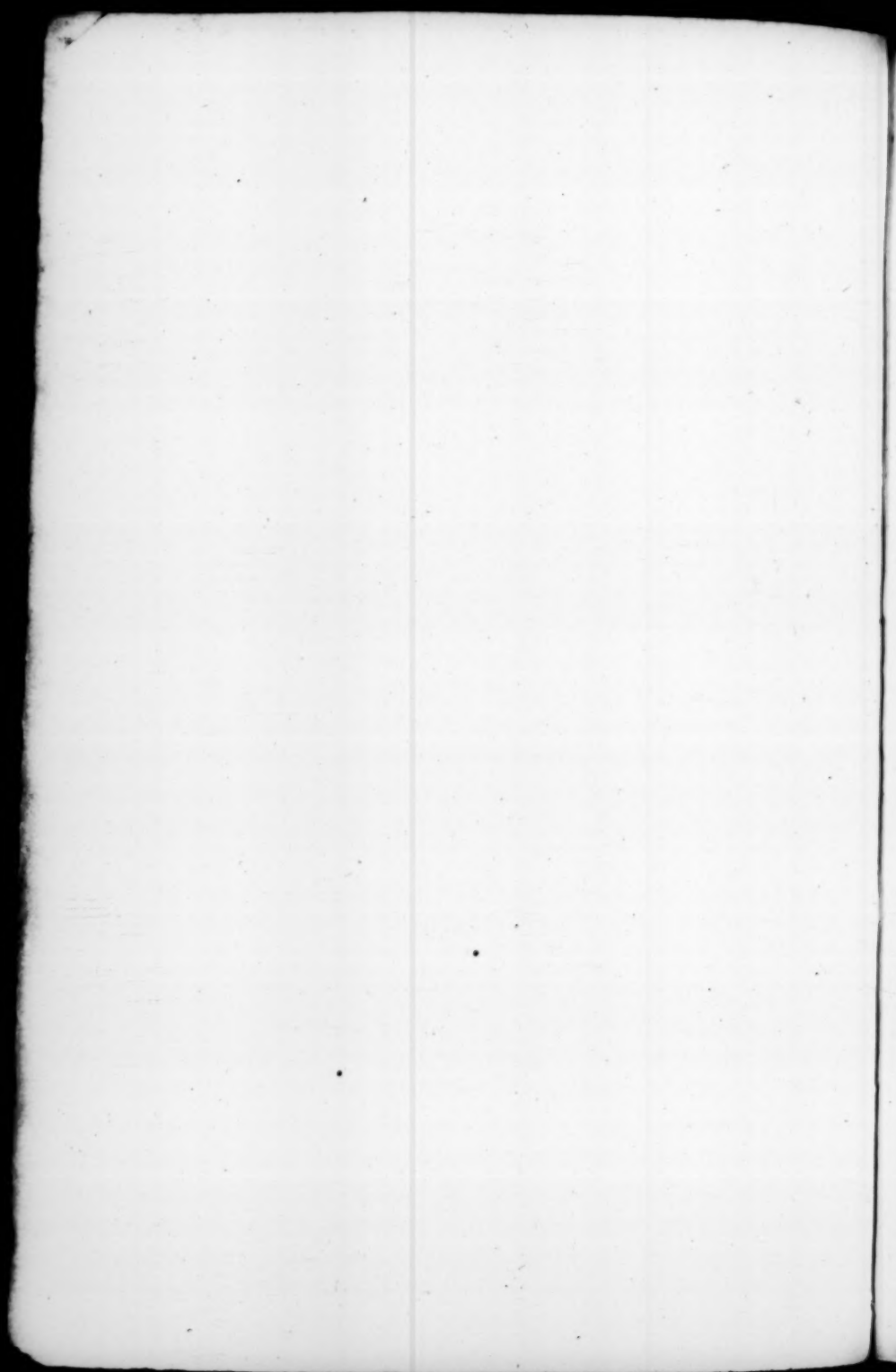
WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so you would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not
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The third Sunday in Lent.

in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond & defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered, and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from the masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and

The third Sunday in Lent.

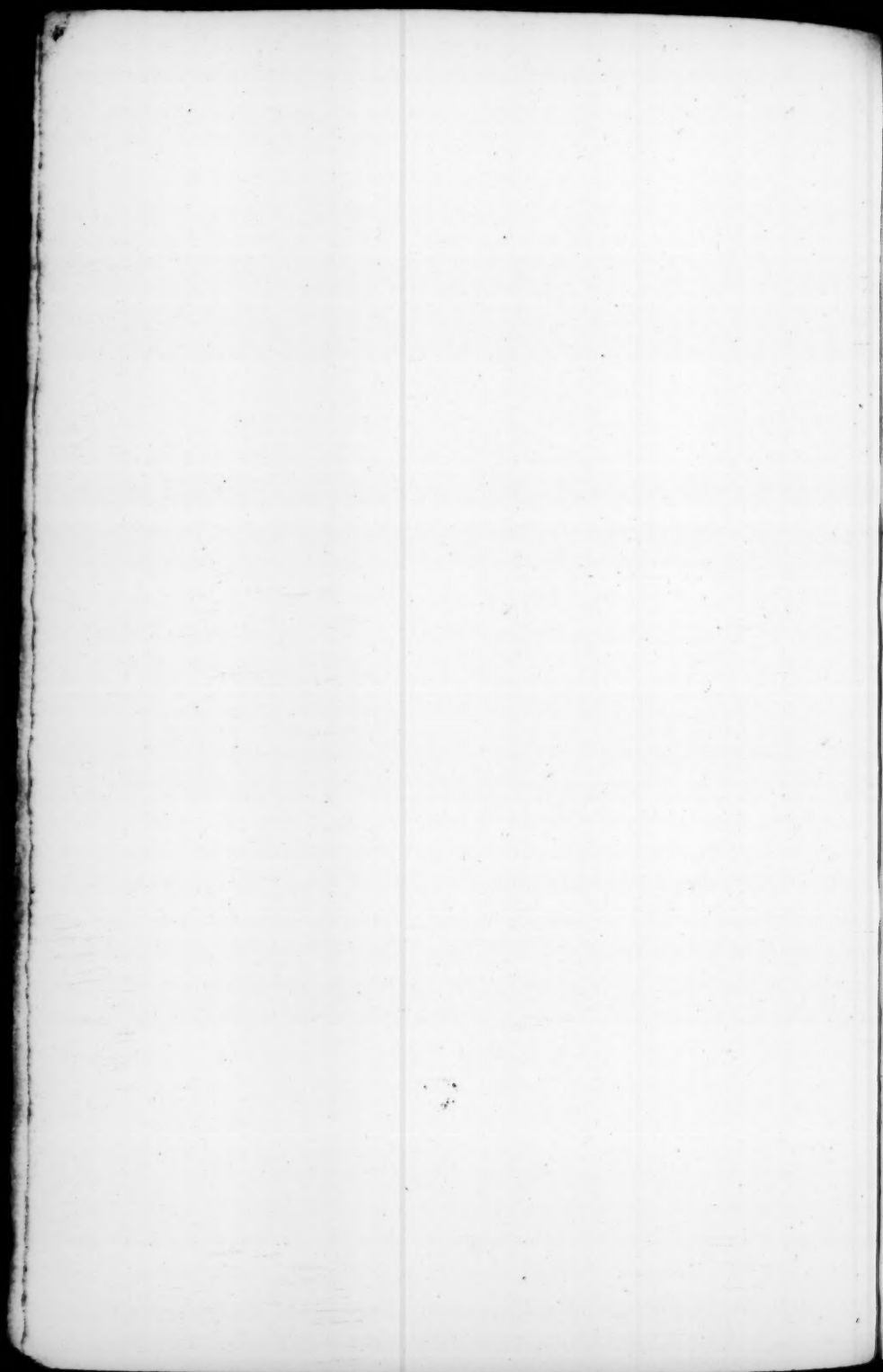
and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth

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The fourth Sunday in Lent.

eth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me : and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the Word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law ? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh ; but he of the free-woman, was by promise. Which things are an allegory : for these are the two covenants ; the one from the Mount Sinai, which gendreth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free ; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not ;

The fourth Sunday in Lent.

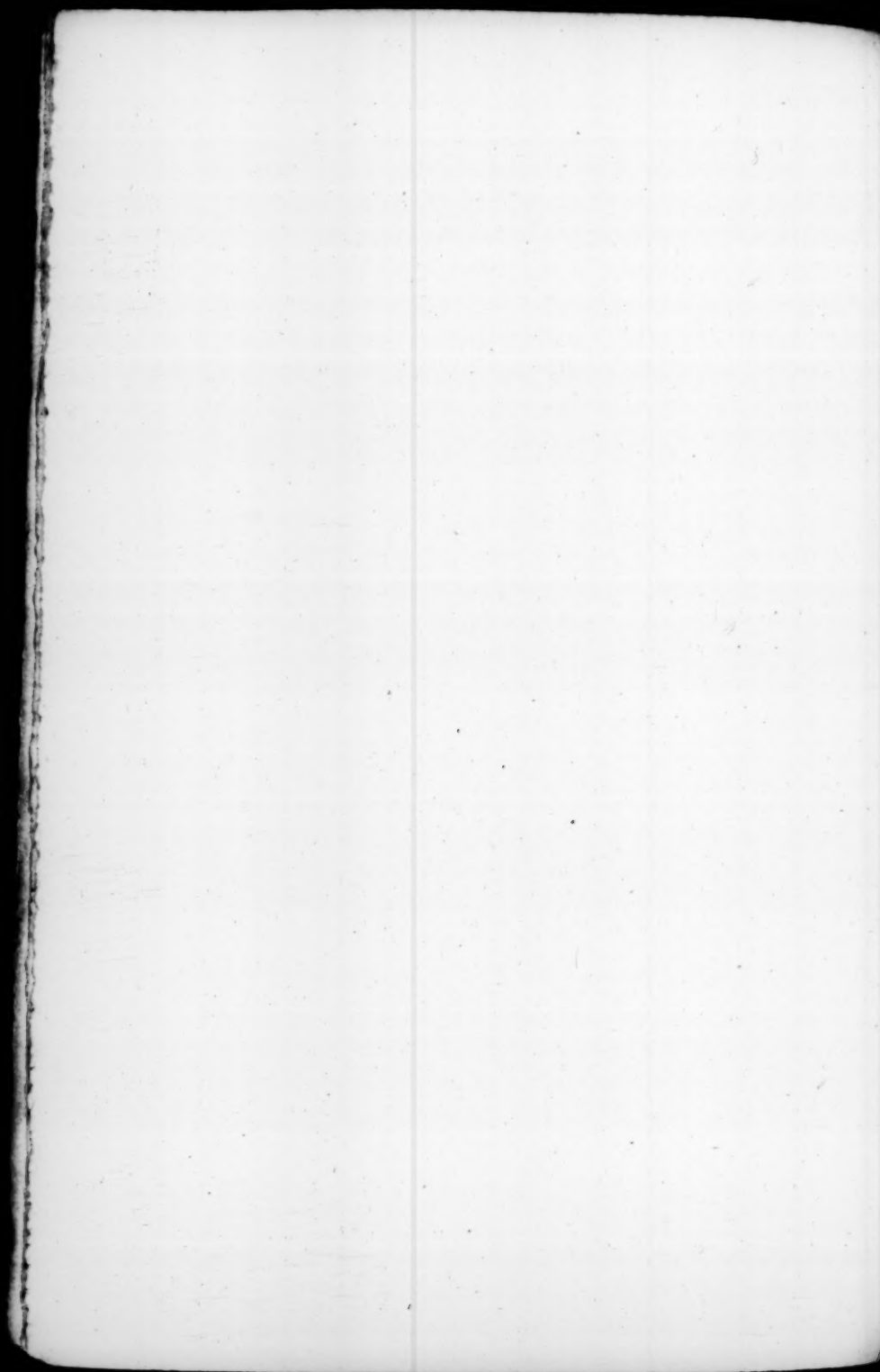
not; break forth and cry, thou that travailest not: for the desolate hath many more children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves and two small fishes: but what are they among so many? And Jesus said, make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men when

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The fifth Sunday in Lent.

when they had seen the miracle that Jesus did, said,
This is of a truth that prophet that should come into
the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to
look upon thy people; that by thy great good-
ness they may be governed and preserved evermore,
both in body and soul, through Jesus Christ our Lord.
Amen.

The Epistle. Heb. 9. 11.

CHrist being come an high priest of good things to
come, by a greater and more perfect tabernacle, not
made with hands; that is to say, not of this building;
neither by the blood of goats and calves; but by his
own blood he entered in once into the holy place, having
obtained eternal redemption for us. For if the blood of
bulls, and of goats, and the ashes of an heifer sprinkling
the unclean, sanctifieth to the purifying of the flesh; how
much more shall the blood of Christ, who through the
eternal Spirit offered himself without spot to God, purge
your conscience from dead works, to serve the living
God? And for this cause he is the Mediatour of the new
Testament, that by means of death, for the redemption
of the transgressions that were under the first Testament,
they which are called might receive the promise of eter-
nal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if
I say the truth, why do ye not believe me? He that
is of God, heareth Gods words; ye therefore hear them
not, because ye are not of God. Then answered the Jews,
and said unto him, Say we not well, that thou art a Sa-
maritan, and hast a devil? Jesus answered, I have not a
devil; but I honour my Father, and ye do dishonour me.
And I seek not mine own glory; there is one that seek-
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Sunday before Easter.

eth and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

A Almighty and everlasting God, who of thy tender love towards Mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all Mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 2 Phil. 2. 5.

L Et this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became

The church observeth to celebrate
this week according to the apostles
constitutions. so Epiphany. as Andrian.

1st Chrysost. Hom. 30 in genesis
calls it the great week, because great
& unutterable blessings accrued to
us this week. & therefore also
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Sunday before Easter.

came obedient unto death, even the death of the cross Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth; and that every tongue should confesse that Jesus Christ is Lord, to the glory of God the Father.

The Gospell. S. Math. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsell against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsell, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee? And he answered him to never a word, insomuch that the governour marvelled greatly

Sunday before Easter.

greatly. Now at the feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, what shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came

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Sunday before Easter.

came out, they found a man of Cyrene, Simon by name: him they compelled to bear his Cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with Gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, *THIS IS JESUS THE KING OF THE JEWS*. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see, whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and

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the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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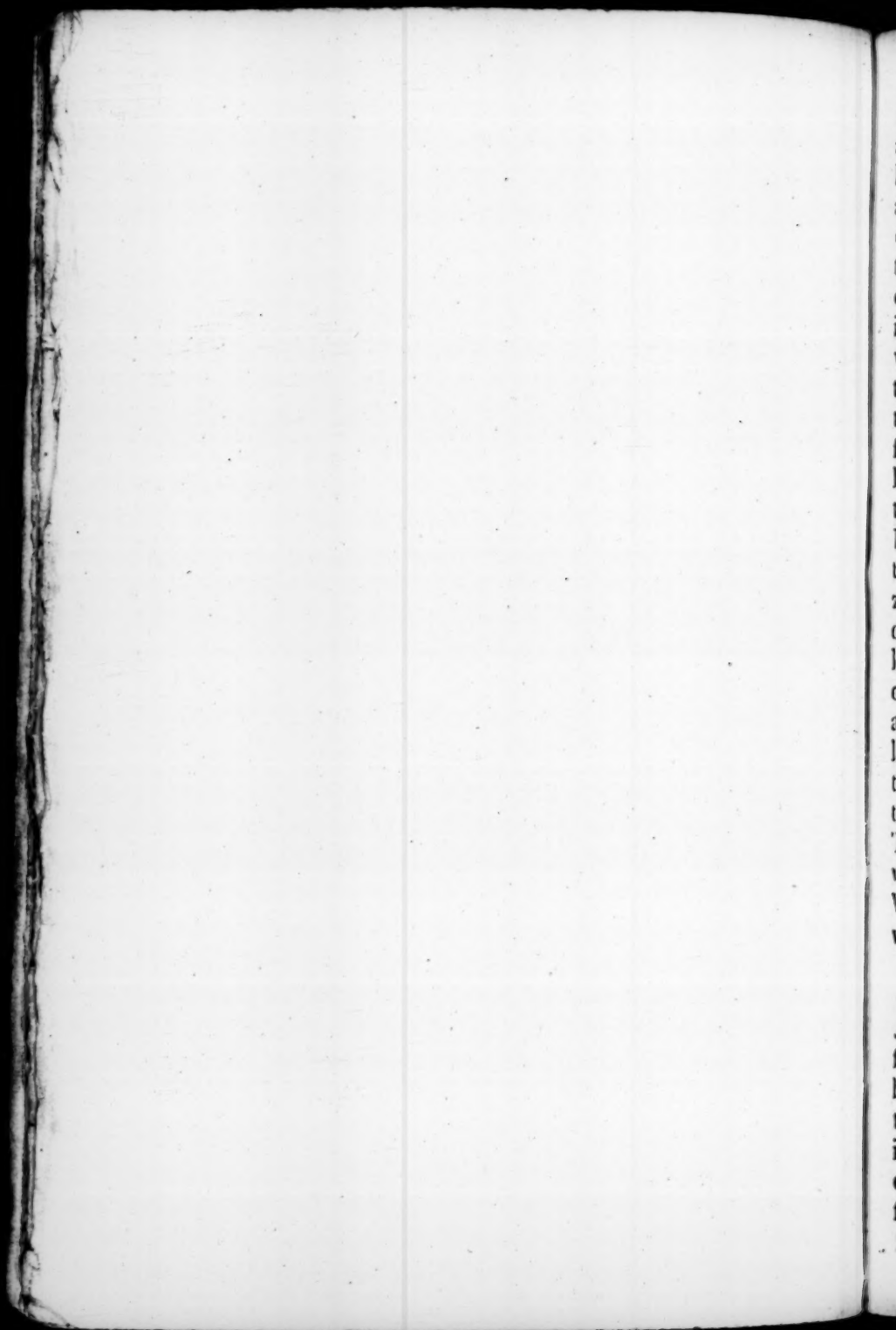
For the Epistle. Isa. 63. 1.

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindneses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed

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redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and

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poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sate and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of

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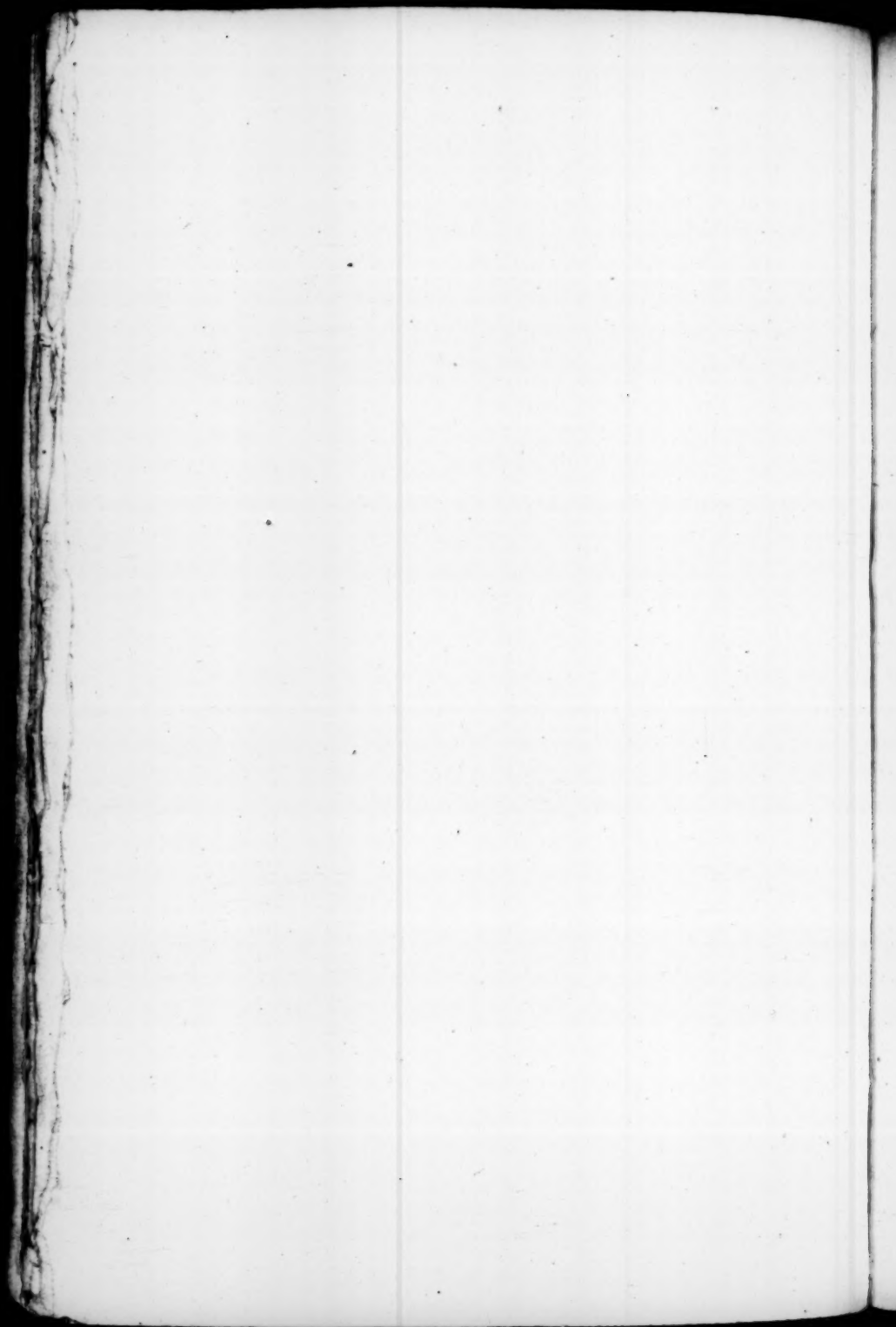
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of man indeed goeth, as it is written of him : but wo to that man by whom the Son of man is betrayed : good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : This is my body. And he took the Cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death ; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father ; all things are possible unto thee ; take away this Cup from me : nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldst not thou watch one hour ? watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak. And again

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he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go. lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witnesses against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will

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will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isai. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back

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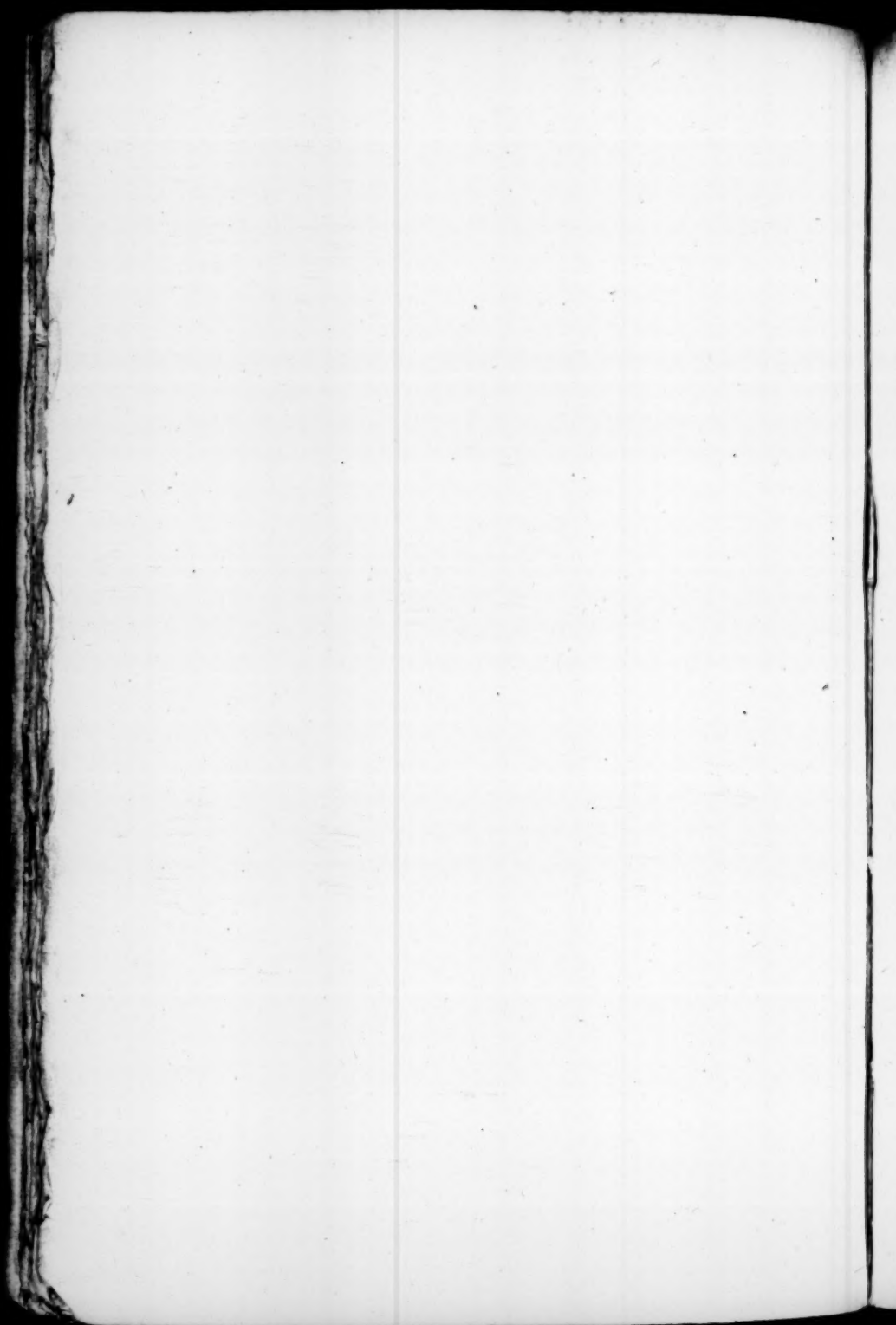
back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

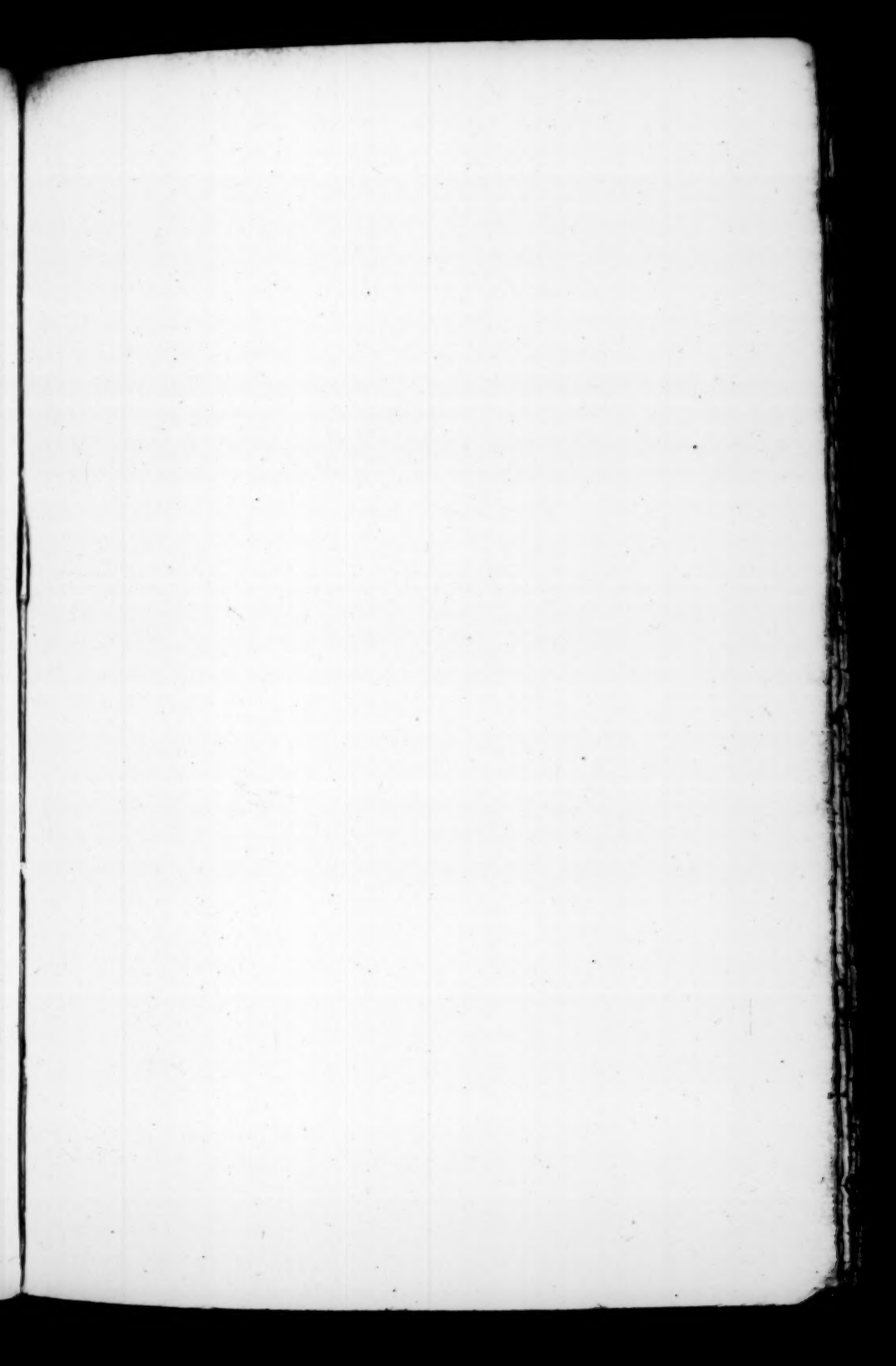
The Gospell. S. Mark 15. 1.

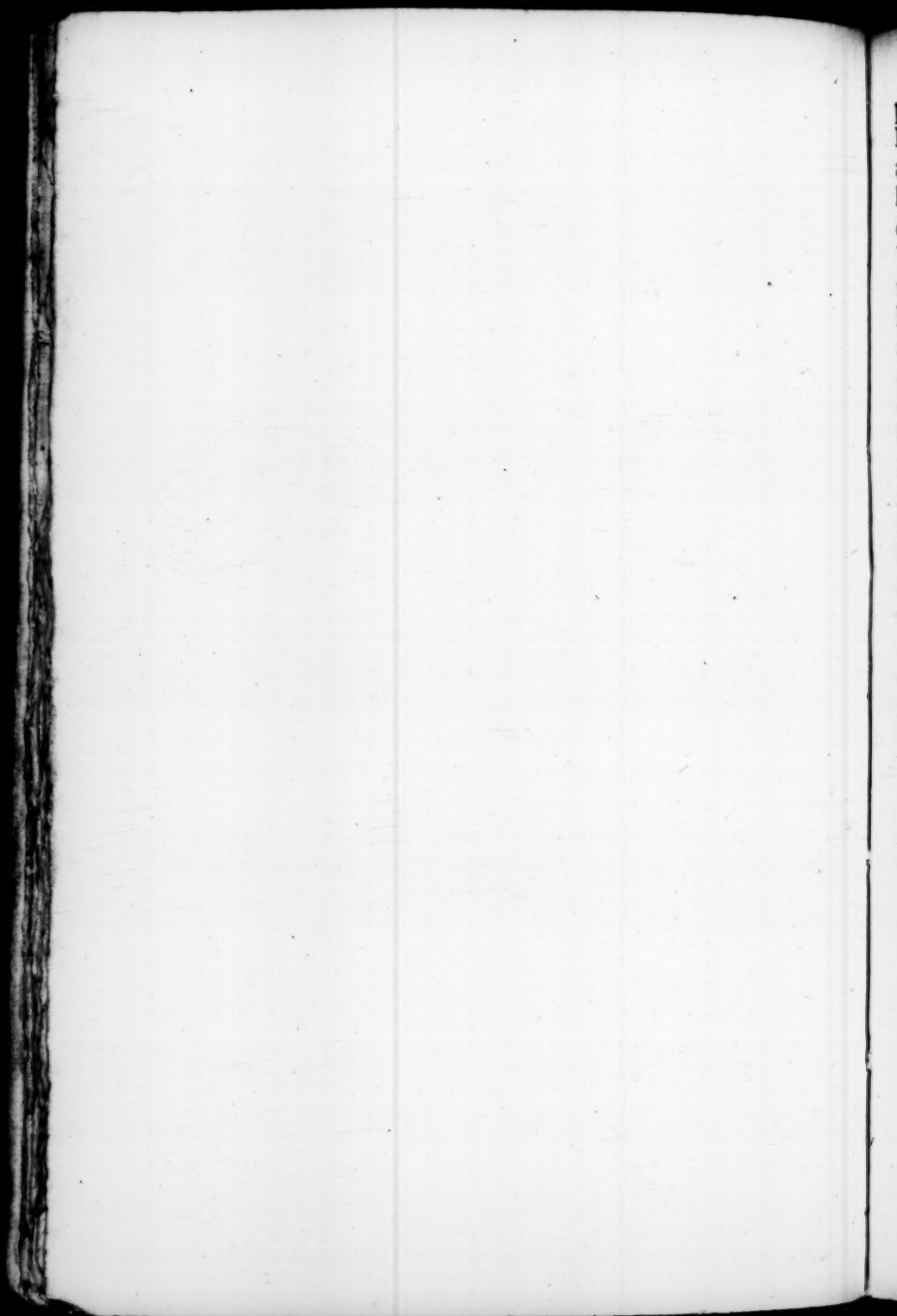
ANd straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief
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priests moved the people, that he should rather release Barabbas unto them And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away in: o the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the Countrey, the father of Alexander and Rufus, to bear his Cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the
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king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

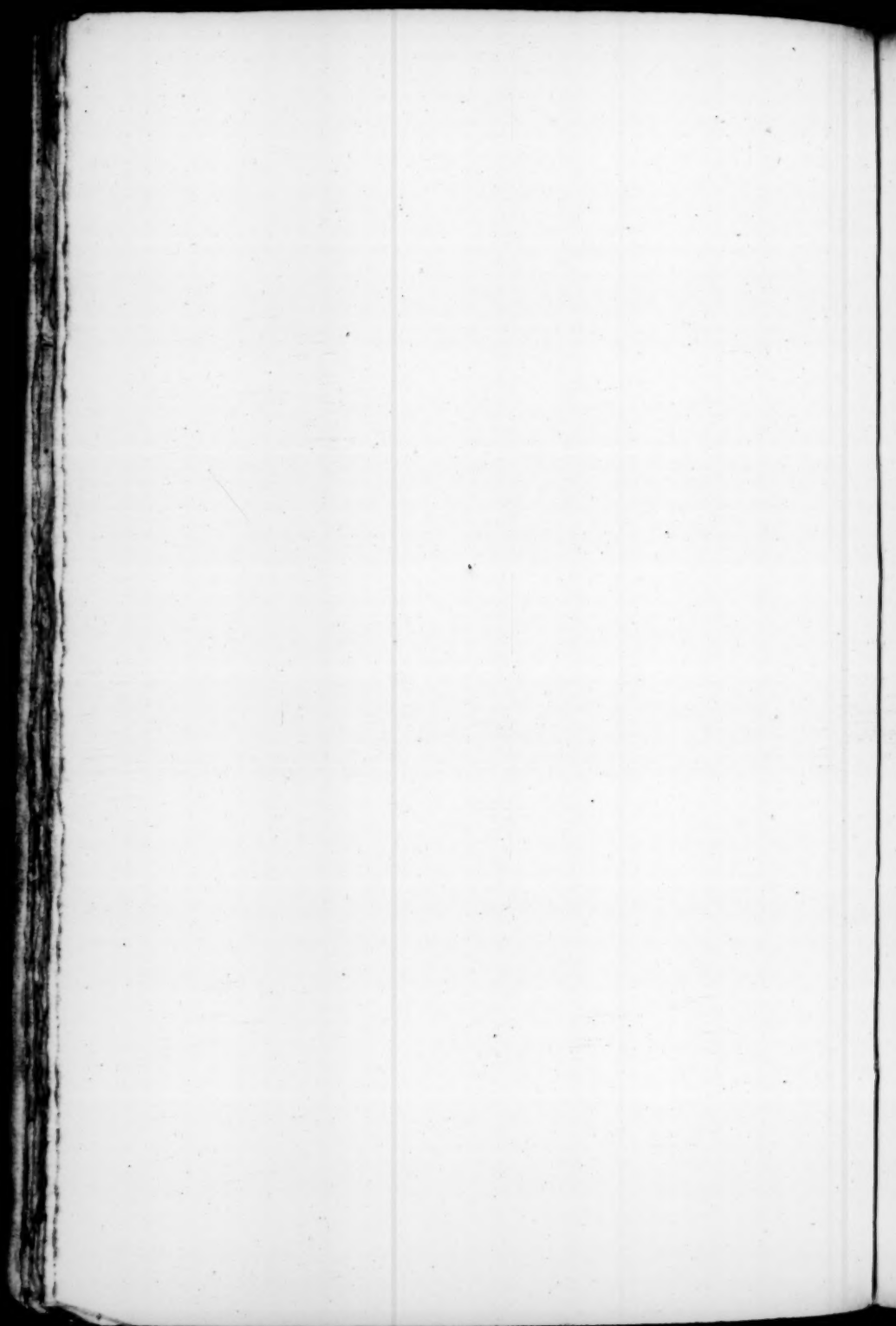
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The Epistle. Heb. 9. 16.

WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is
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not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

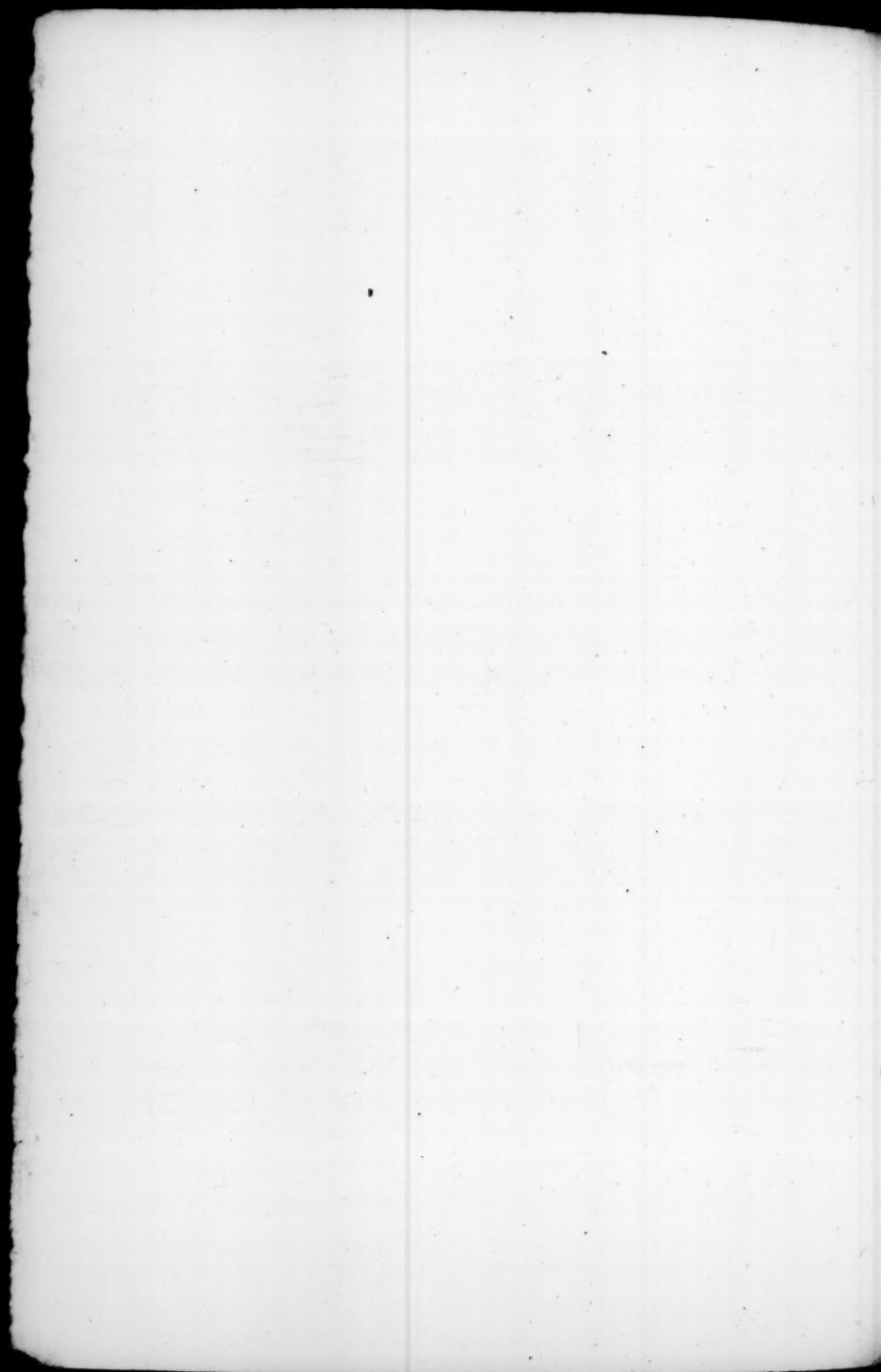
The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they might kill him; for they feared the people. Then entred Satan unto Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them,

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them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When
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I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but
this

Thursday before Easter.

this is your hour and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not; that you come together not for the better, but for the worse.

antiently called *cena Domini*
angl. Epist. 118. by s.^t Chrysost.
the great fifth day. in pro. Jud.
& dies mandati, because Christ
this day instituted the sacrament
of his supper, commanding his disci-
ples, & in them all christians to
doe the same in remembrance of
him. Balsamon in Conc. Laod.
can. 46.



Thursday before Easter.

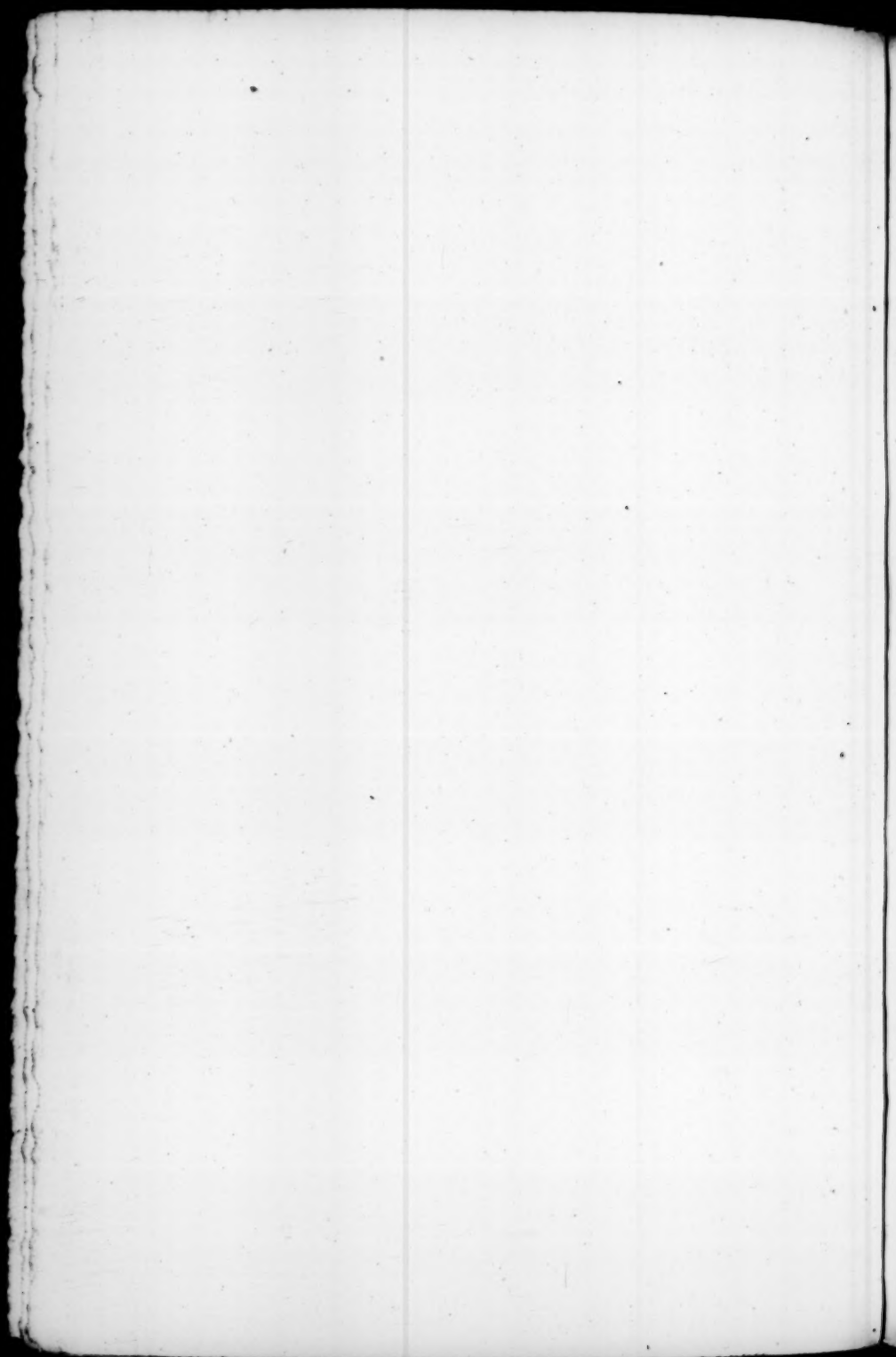
worſe. For firſt of all, when ye come together in the Church, I hear that there be diſiſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they that are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

Thursday before Easter.

The Gospel. S. Luke 23. 1.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests & scribes stood & vehemently accused him. And Herod with his men of war set him at nought, & mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, & behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing, worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder was

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Thursday before Easter.

was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he may be crucified: And the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the Countrey, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, he saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in

H

letters

Good Friday.

letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactours which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. And there was a darkness over all the earth until the ninth hour. And the sun was darkned, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

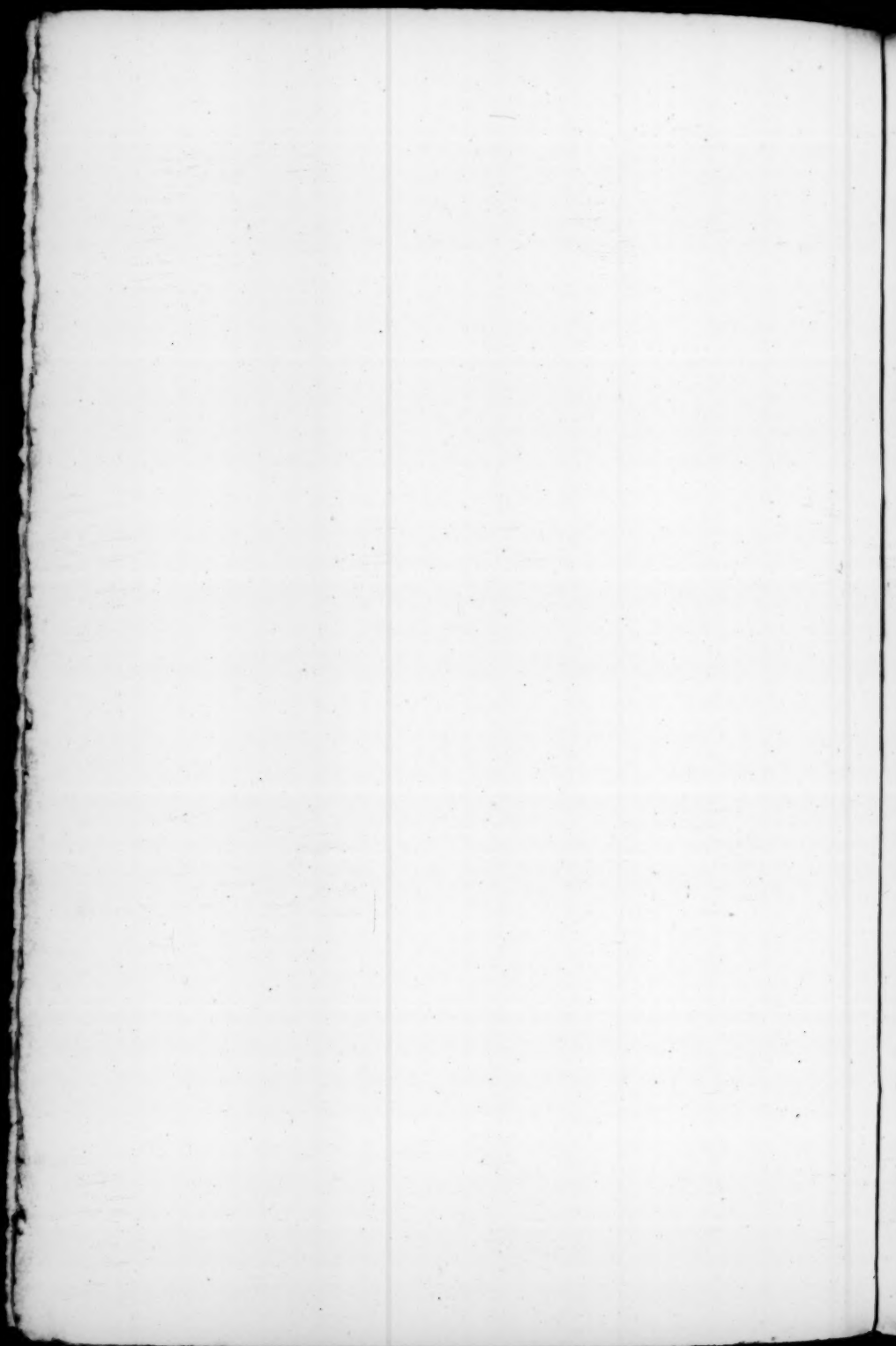
Good Friday.

The Collects.

A Lmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Lmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that

V. August. serm. De Temp. 144.



Good Friday.

that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels and Heriticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which Will we are sanctified, through the offering of the Body of Jesus

Good Friday.

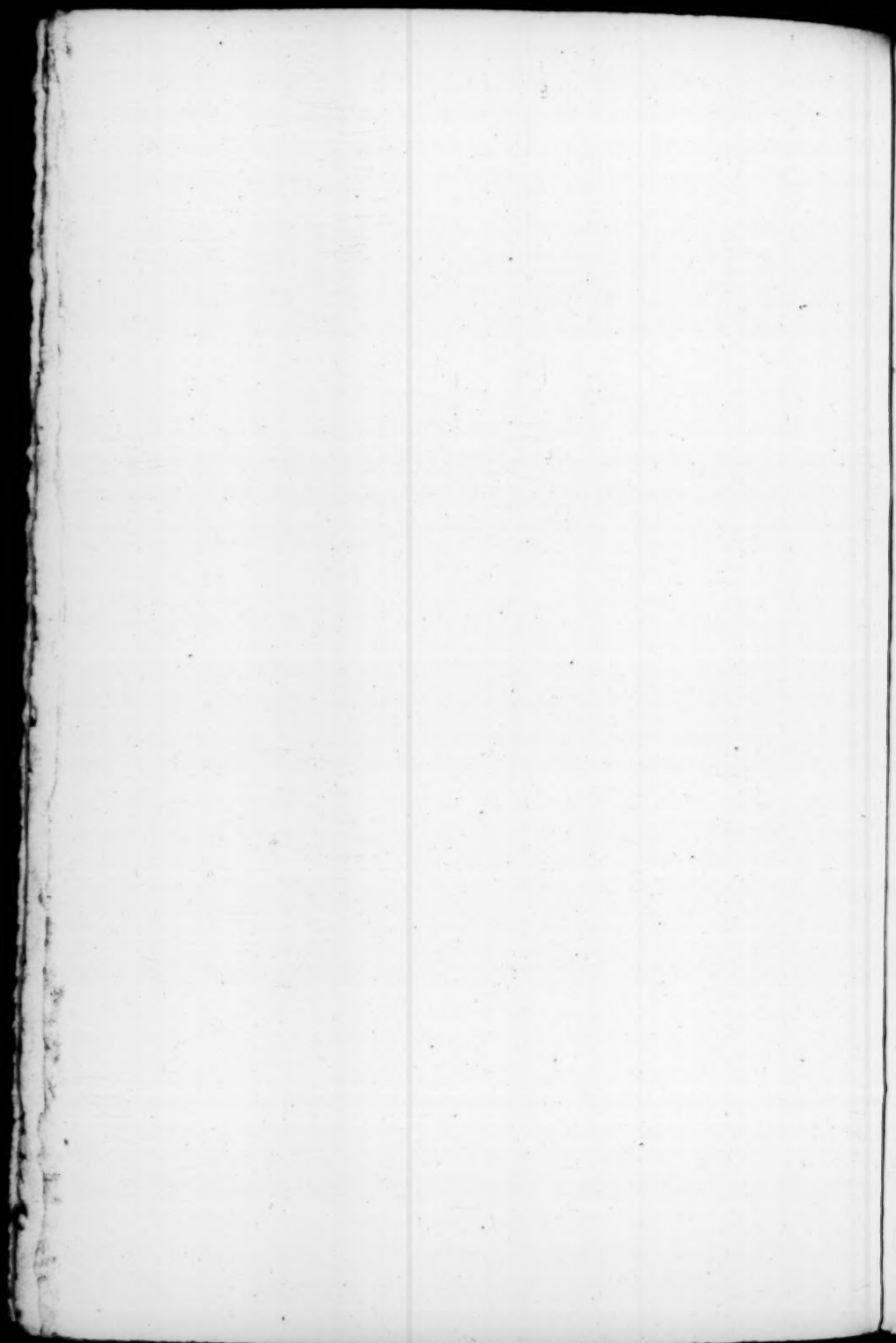
Christ once for all. And every priest standeth daily ministring, and offering often times the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: and having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. S. John 19. 1.

Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief

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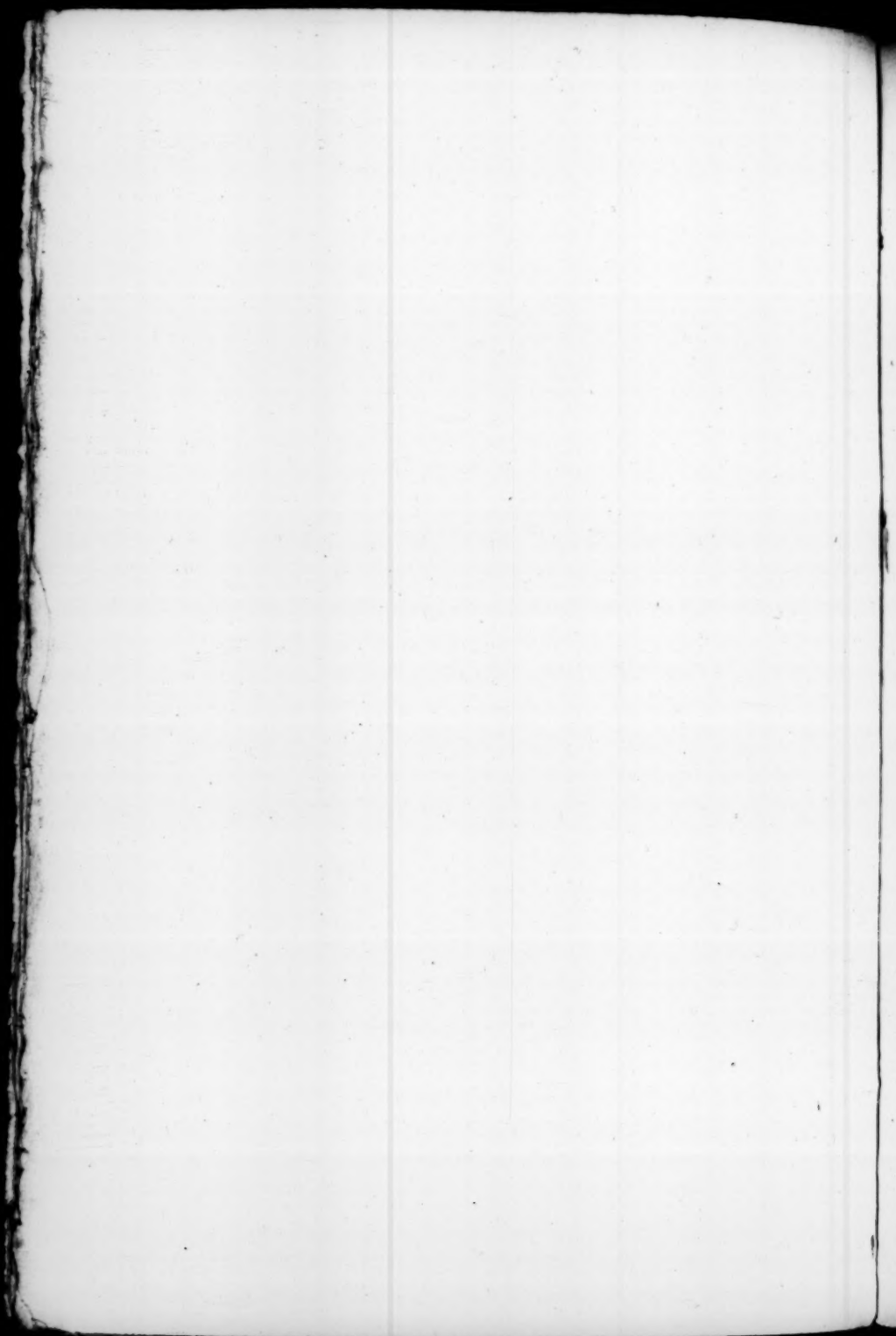
Good Friday.

chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cefars friend: Who-soever maketh himself a king, speaketh against Cefar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: And he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? the chief priests answered, We have no king but Cefar. Then delivered he him therefore unto them to be crucified: And they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: For the place where Jesus was crucified was nigh to the city: and it

Good Friday.

was written in Hebrew, and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: And he bowed his head, and gave up the Ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his

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Easter Even.

his record is true: And he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilat, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body,

Easter day.

he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalen, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter day.

¶ *At Morning Prayer, instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

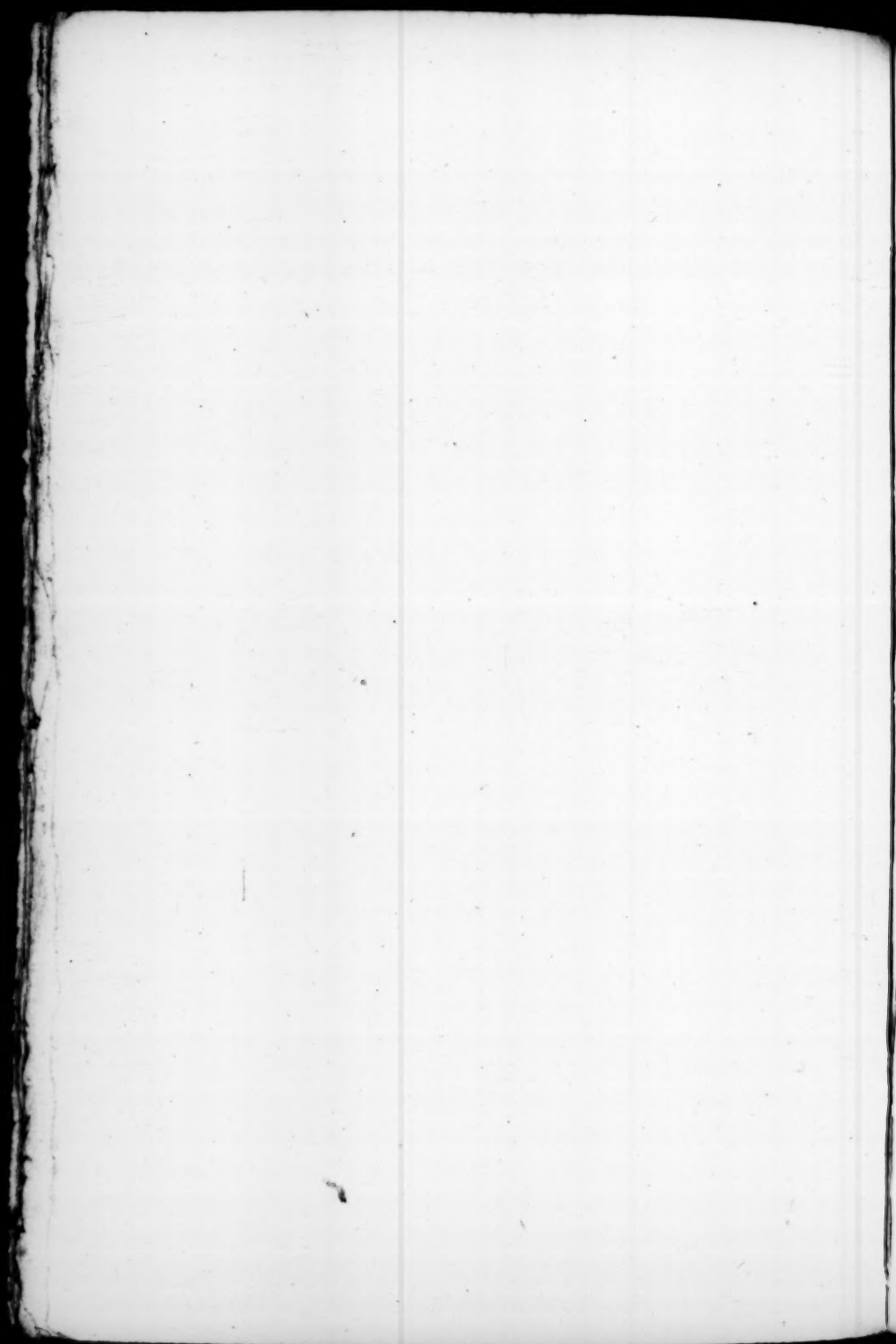
CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

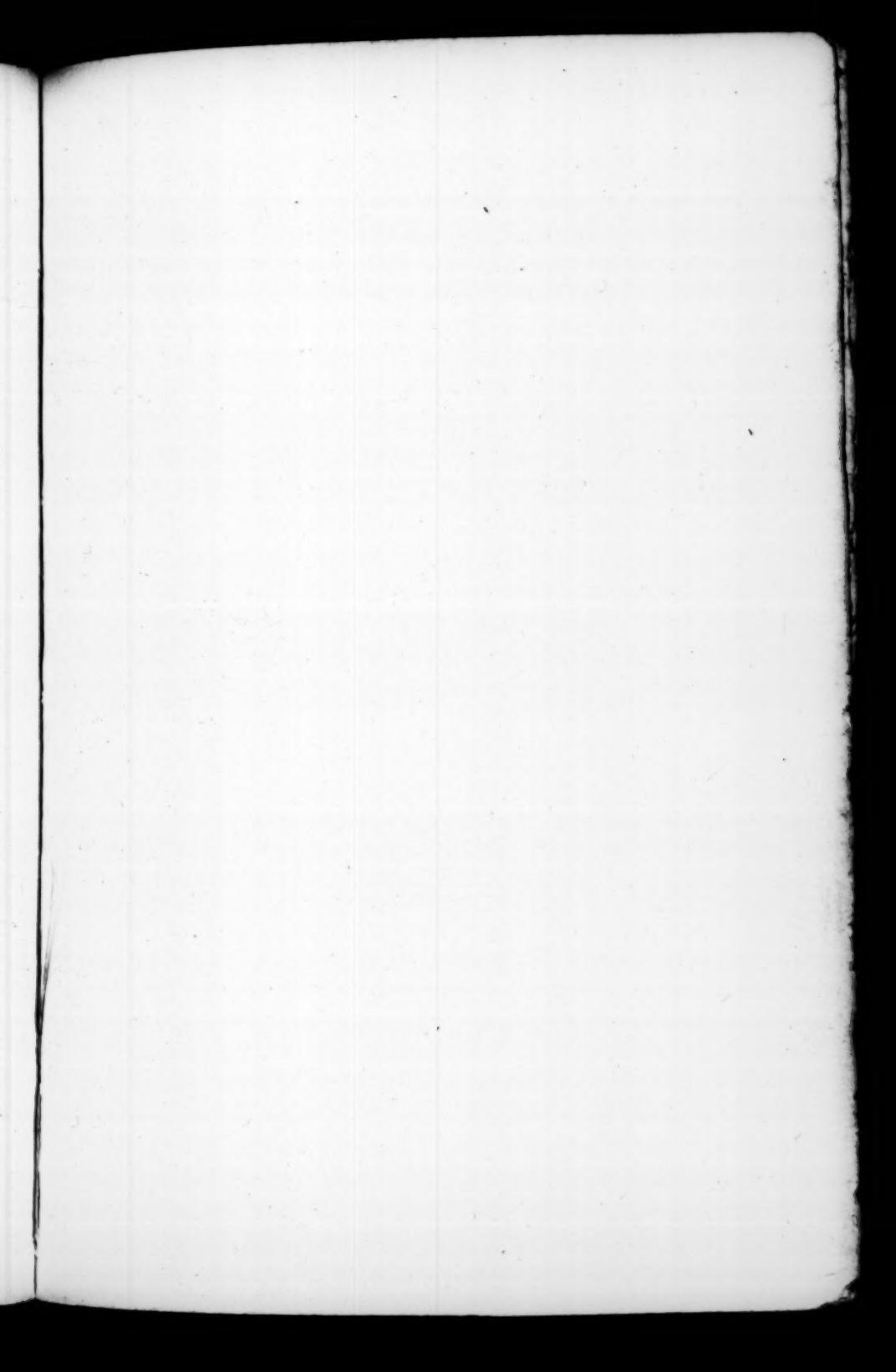
CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

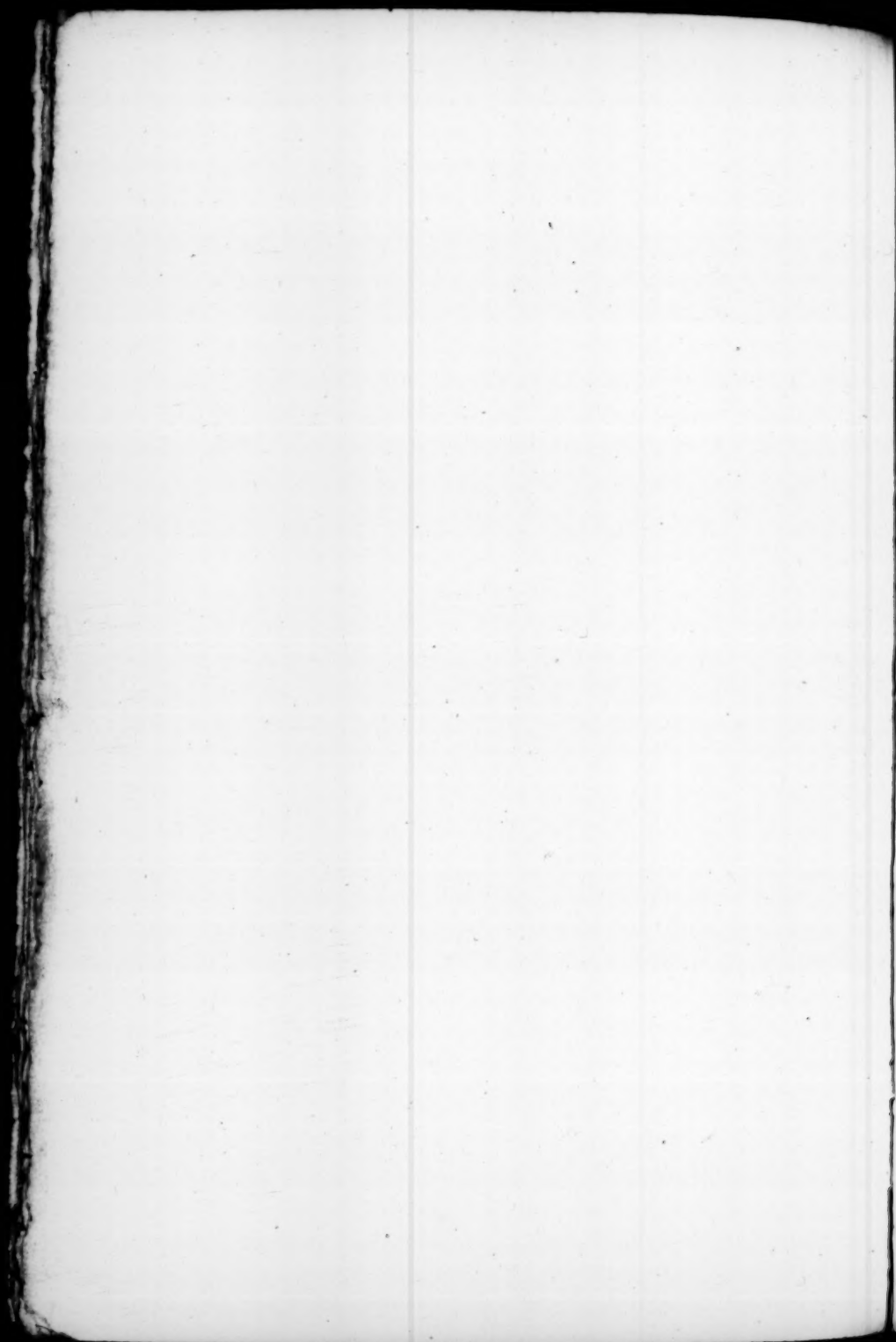
Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

For the antiquity of the observation
of this day V. Hieron. de script.
Eccles. who tells you that polycarpus
(who was st. John's Disciple went
to the Roman Bishop Anicetus,
propter quoddam super die pasche
questiones.







Easter Day.

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds, good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. *Amen.*

The Epistle. Col. 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes

Easter Munday.

clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

A Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly;

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Easter Sunday.

ly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, what manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: And beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe
all

Easter Tuesday.

all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

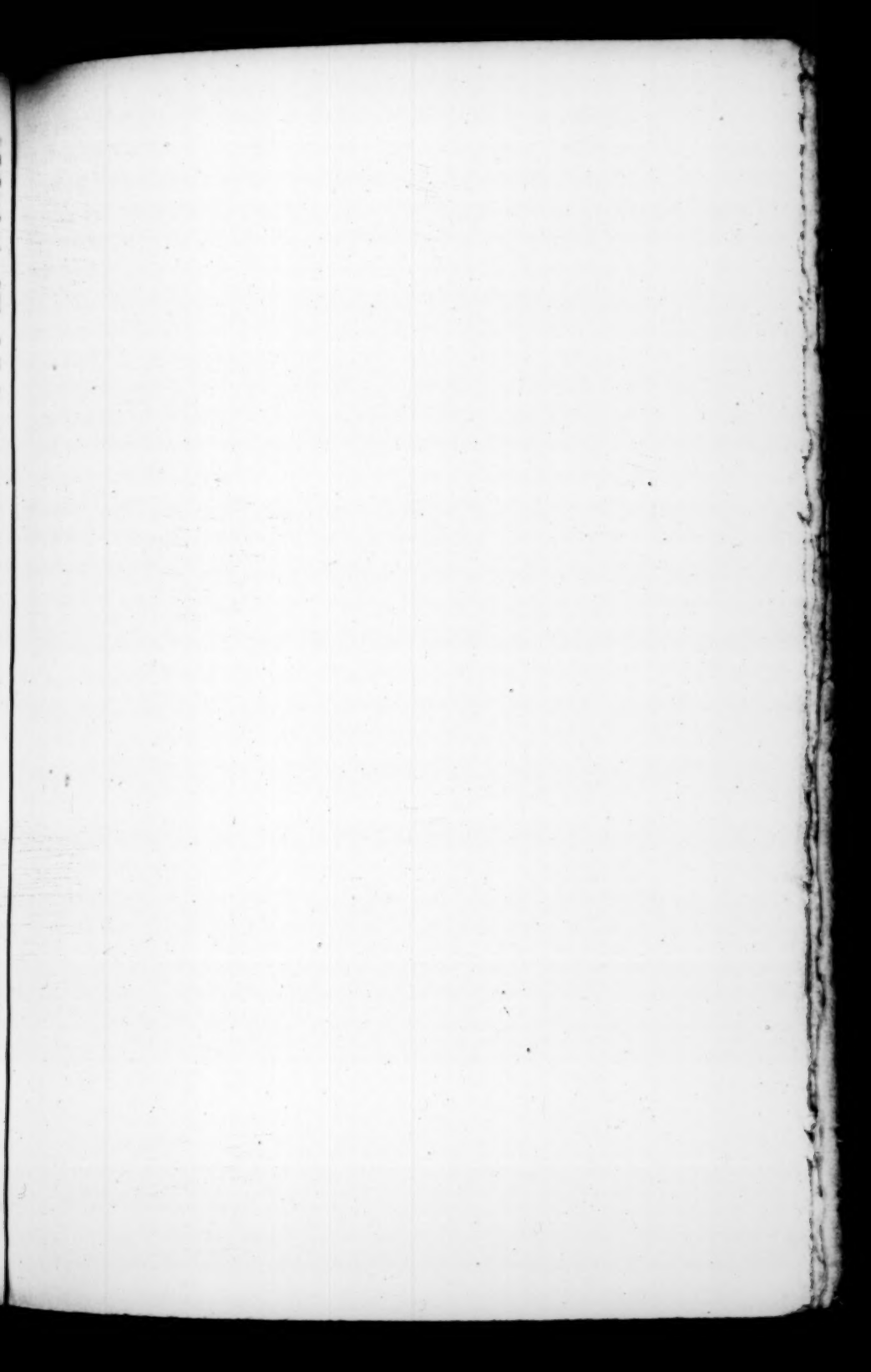
Tuesday in Easter week.

The Collect.

A Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him



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Easter Tuesday.

him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead : And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : But he whom God raised again, saw no corruption : Be it known unto you therefore, men and brethren, that though this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts ? Behold my hands

The first Sunday after Easter.

hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer: and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and

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The second Sunday after Easter.

and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The

The third Sunday after Trinity. 242

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, And they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, Who shewest to them that be in error the light of thy truth, to the intent that they may

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The third Sunday after Easter.

may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.

Amen.

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of malicioulness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, A little while and ye shall see me; and, because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; and again, A little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow
I shall

The fourth Sunday after Easter.

shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.
Amen.

The Epistle. S. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

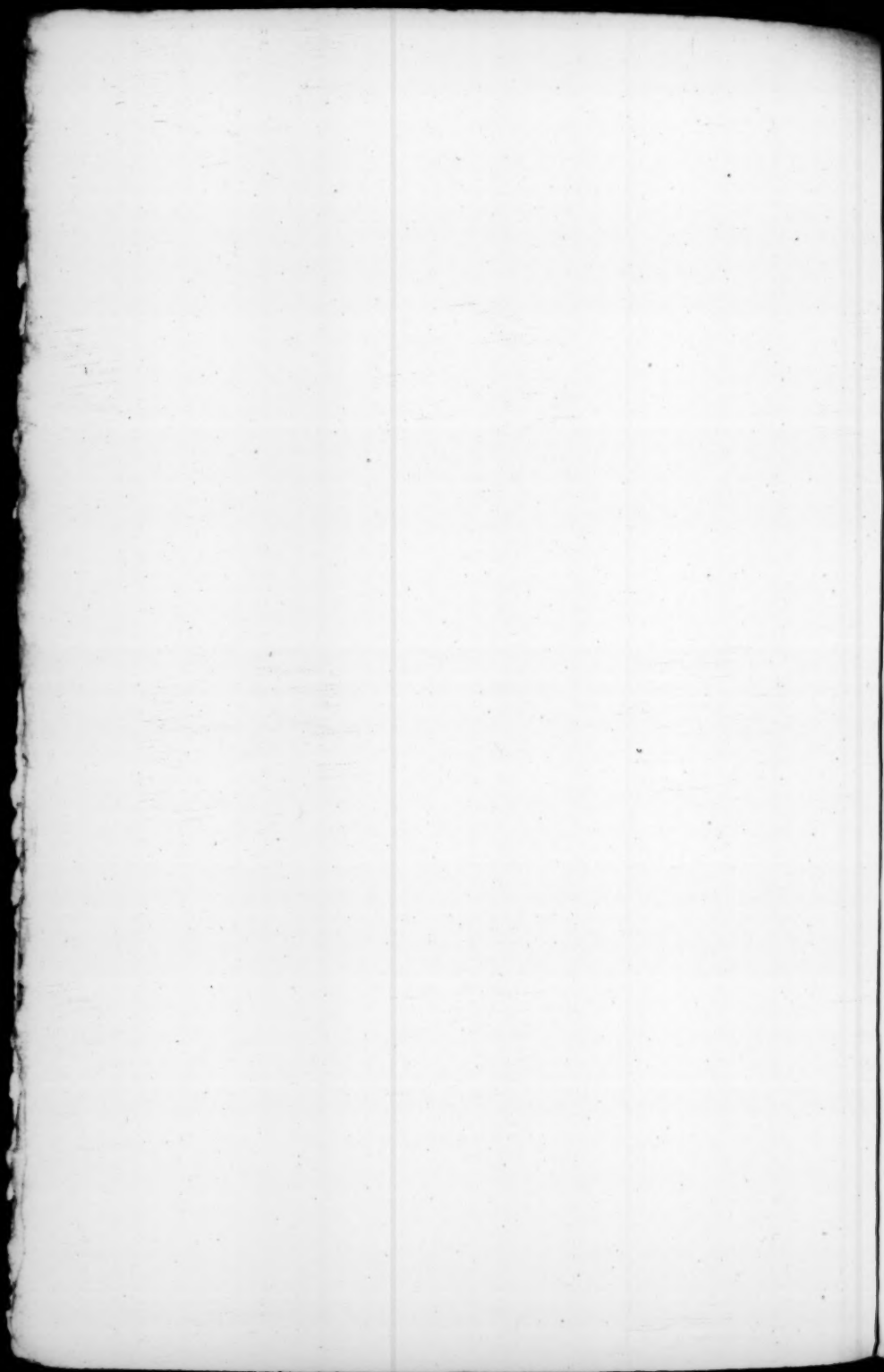
The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto

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The fifth Sunday after Easter.

unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin ; because they believe not on me : Of righteousness ; because I go to my Father, and ye see me no more : Of judgment ; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come ; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James I. 22.

Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein ; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in

Ascension day.

their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension day.

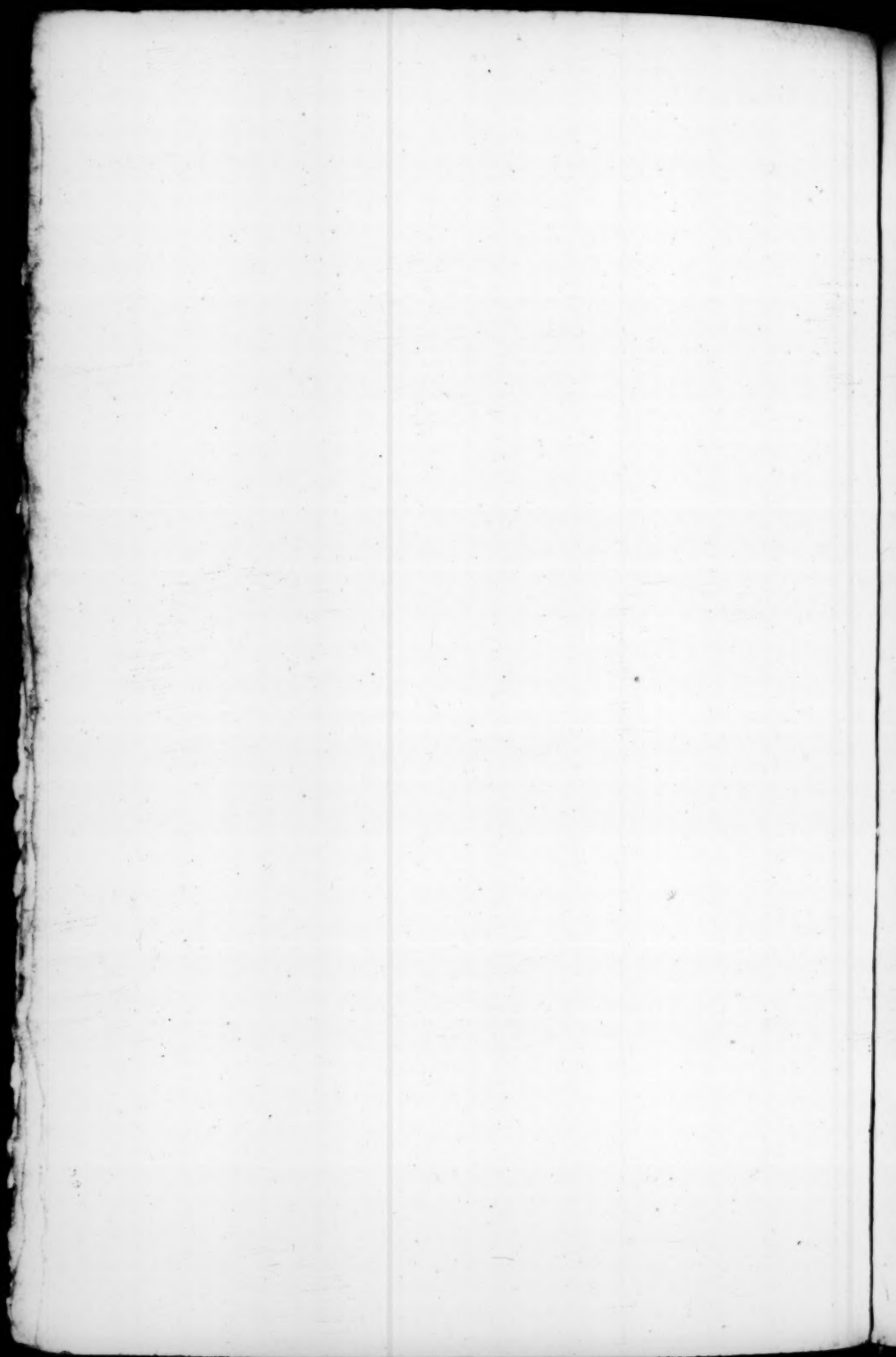
The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.

Amen.

For

15 Austin Epist. 118 reckons it
amongst those festivals, which are
observed all over the world, & of
antient institution.



Ascension day.

For the Epistle. Acts 1. 1.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

Sunday after Ascension day.

ture. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end.
Amen.

The Epistle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15. 26. and part of the sixteenth chapter.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth,

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This week Wednesday, Thursday, &
Friday were observed as fasts for a
Blessing upon the work of Ordination
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act 13.3. & when they had fasted
& prayed, & laid their hands on
them. V. Athanas. apolog. de
fugâ sua.

Whitsunday.

truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOd, Who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.

Amen.

For the Epistle. Acts 2. 1.

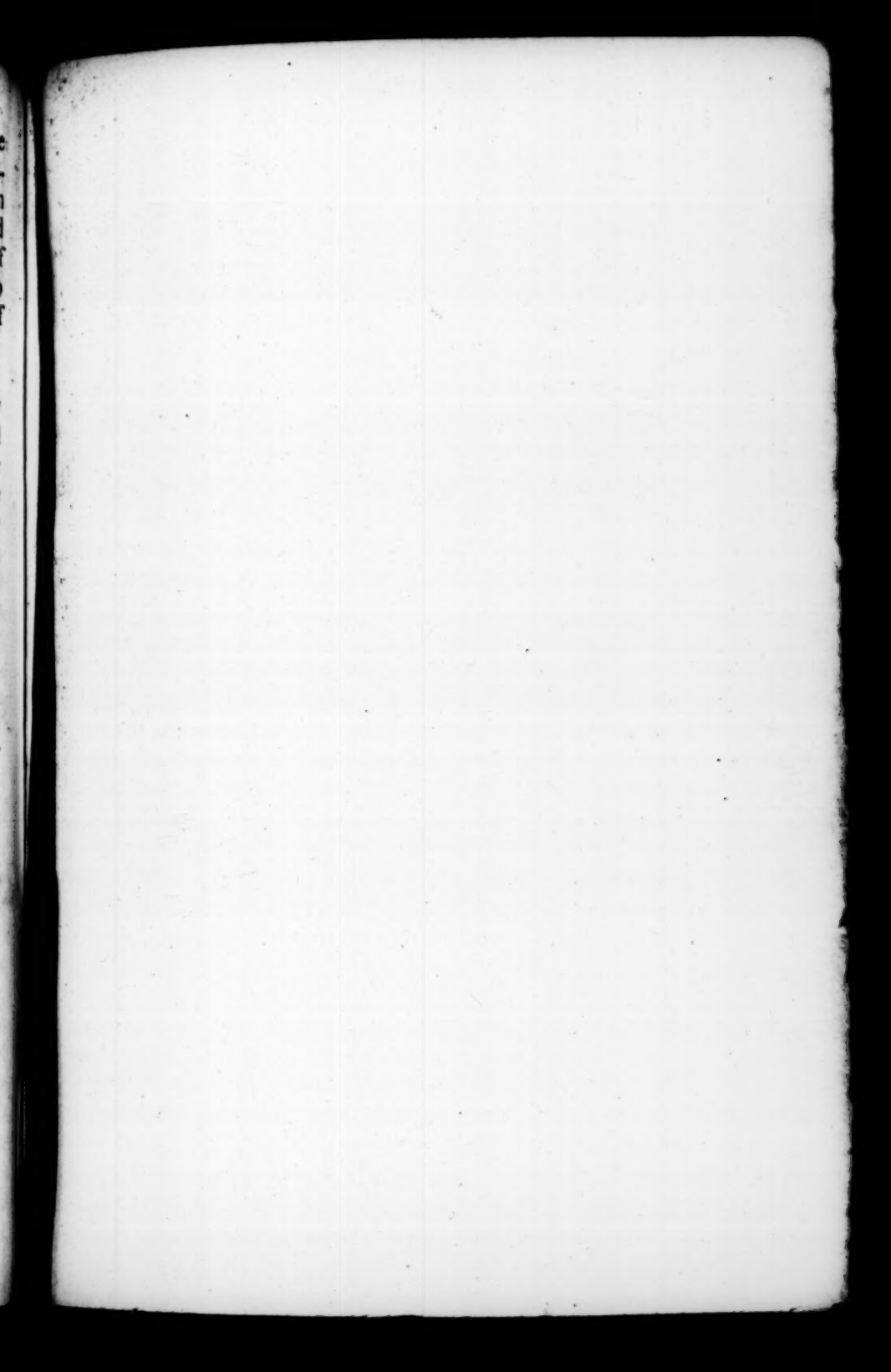
When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how
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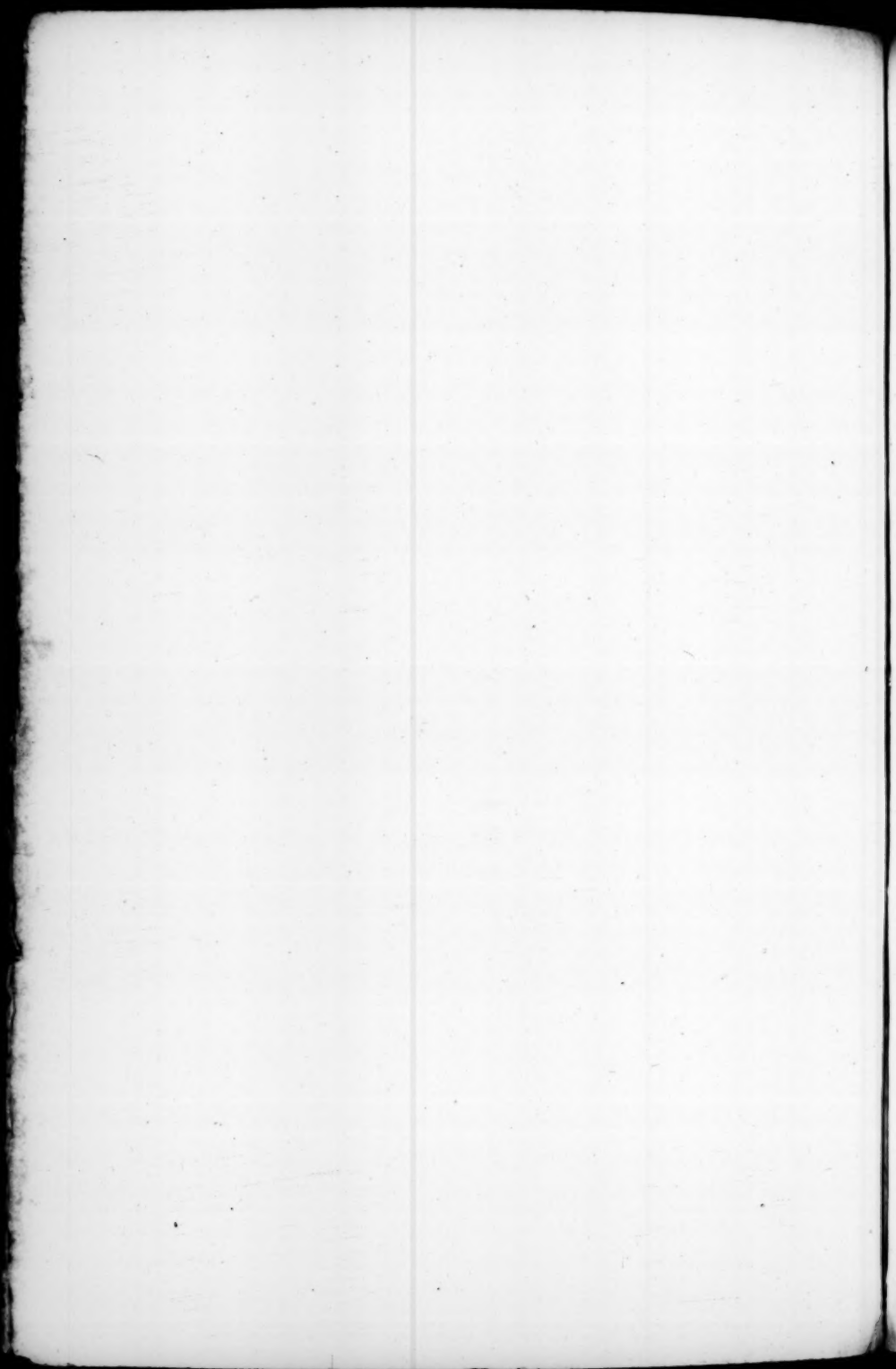
Whitsunday.

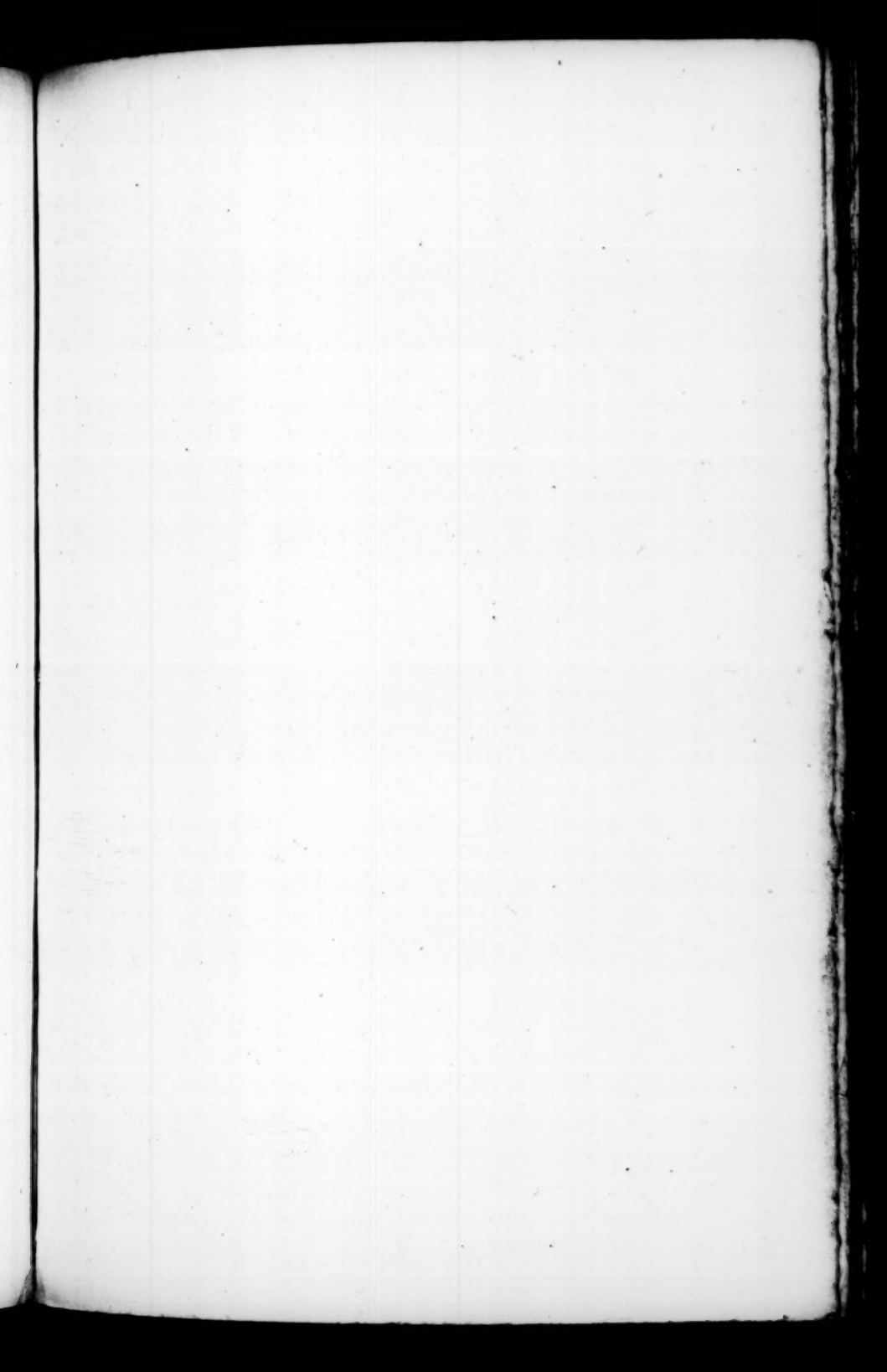
hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

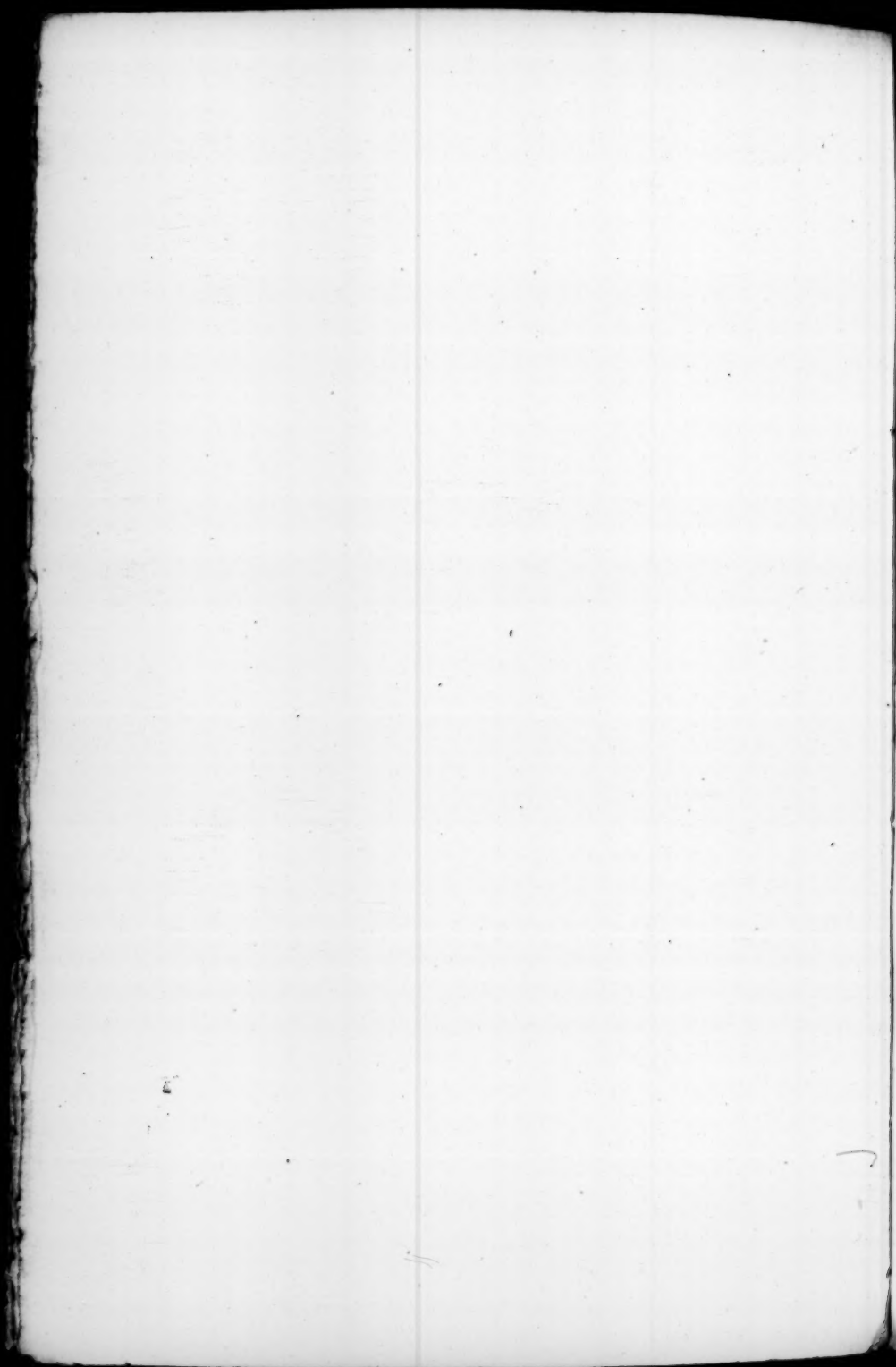
The Gospel. S. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let
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Whitsun Sunday.

not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Munday in whitsun week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same spirit, one God, world without end.
Am:n.

For the Epistle. ACTS 10. 34.

THEN Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word, I say, you know which was published throughout all Judaea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly;
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Whitsun Tuesday.

not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it was he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

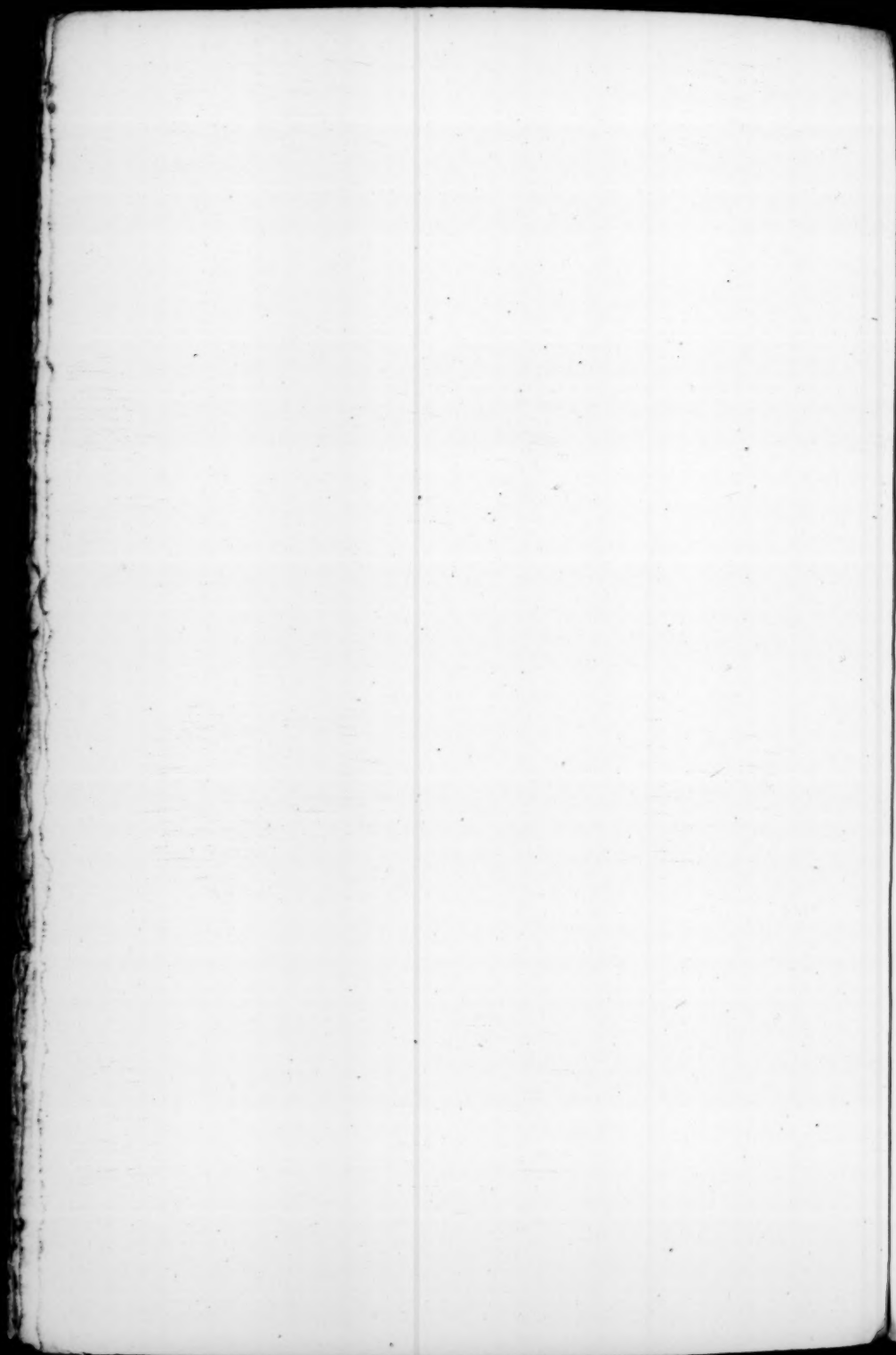
GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.

Tuesday in whitsun week. The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of

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Whitsun Tuesday.

of thy holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unity of the same spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHen the Apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity

Trinity Sunday.

Trinity Sunday.

The Collect.

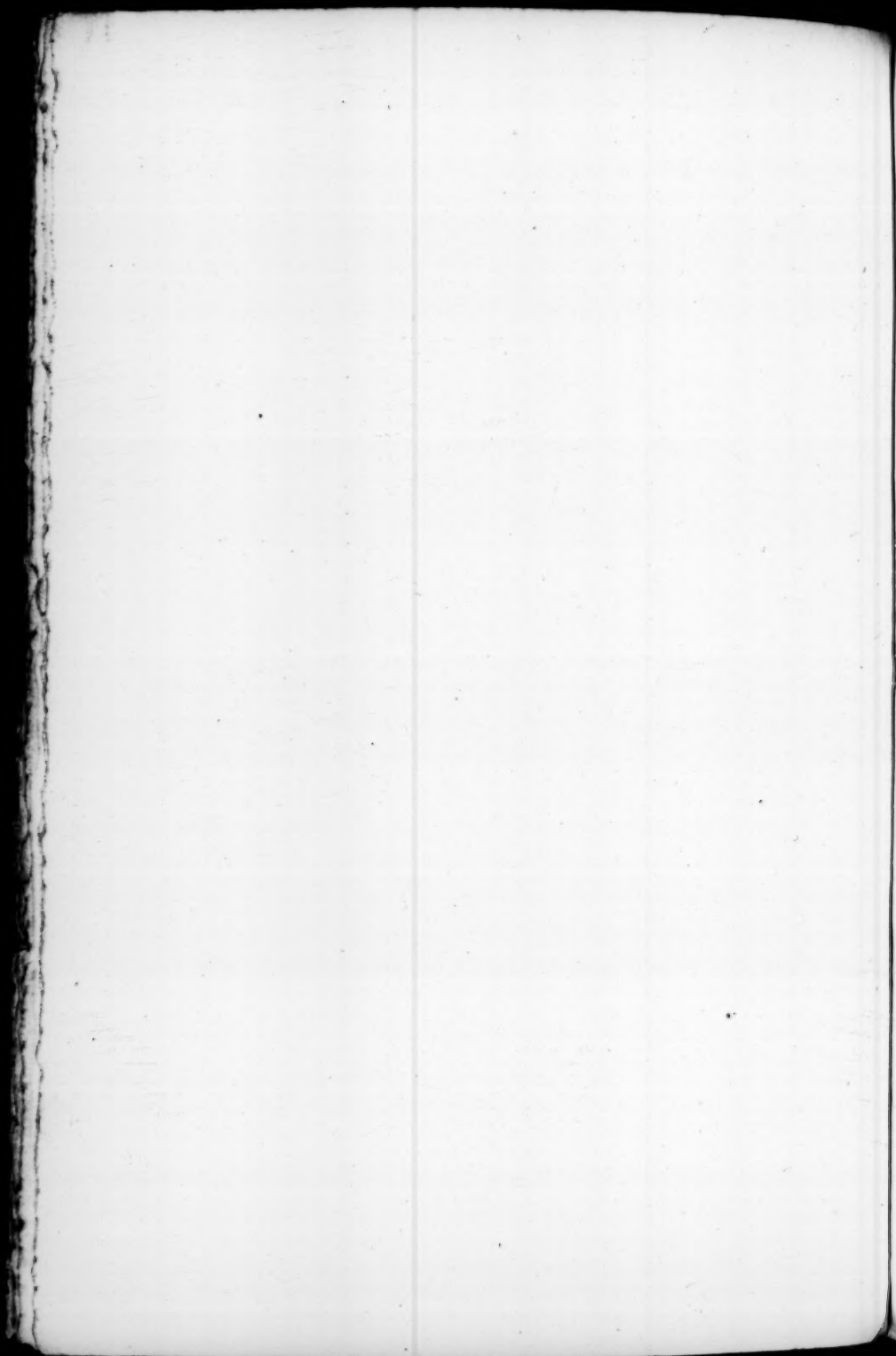
Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true Faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty, to worship the Unity; We beseech thee that thou wouldst keep us stedfast in this Faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne, were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory,

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Trinity Sunday.

ry, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And

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The first Sunday after Trinity.

as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; mercifully accept our Prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

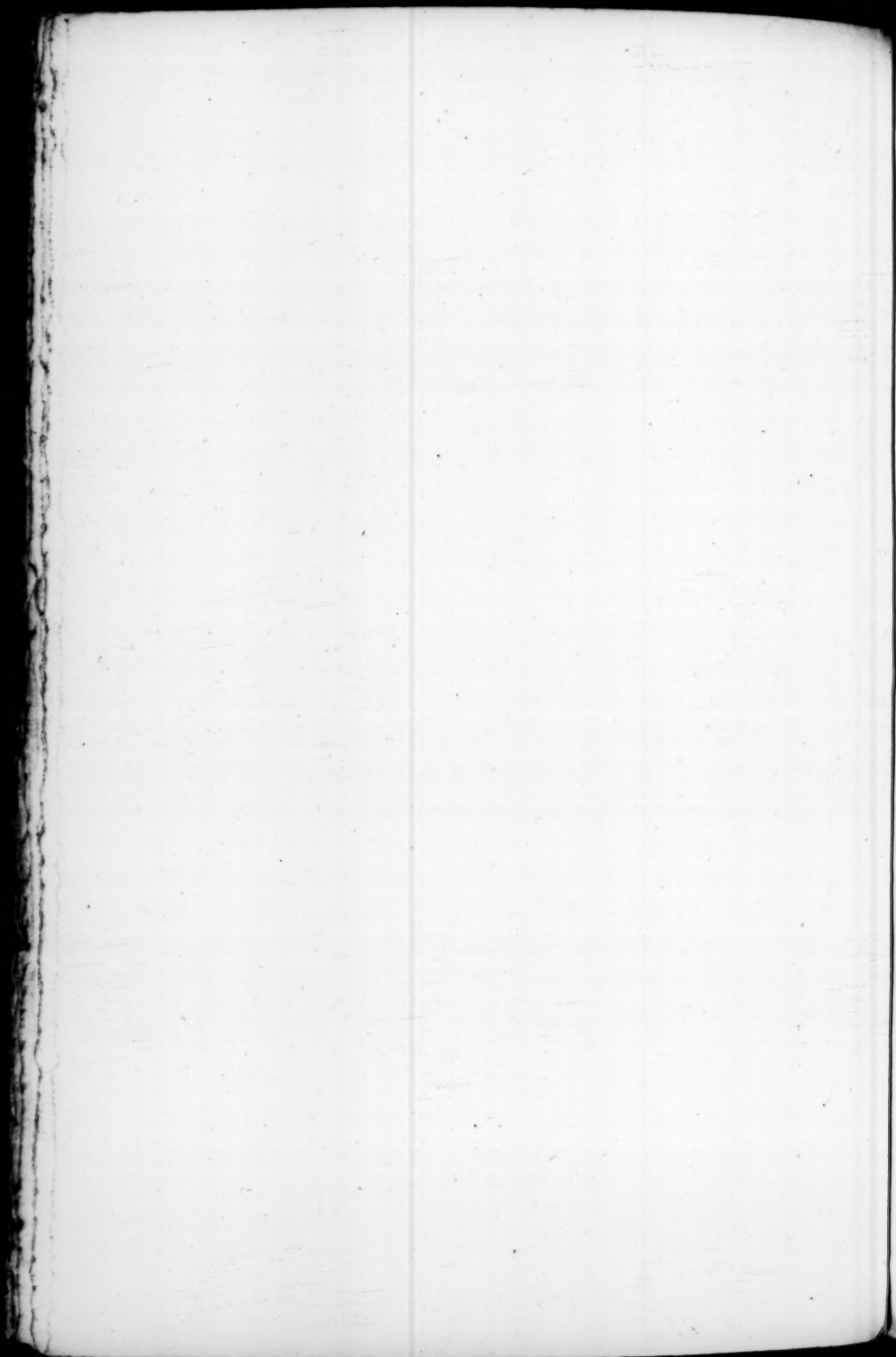
The Epistle 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect

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The first Sunday after Trinity.

perfect in love. We love him ; because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THERE was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores ; and desiring to be fed with the crumbs which fell from the rich mans table : moreover the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the Angels into Abrahams bosom : the rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

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The second Sunday after Trinity.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 12.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, & love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

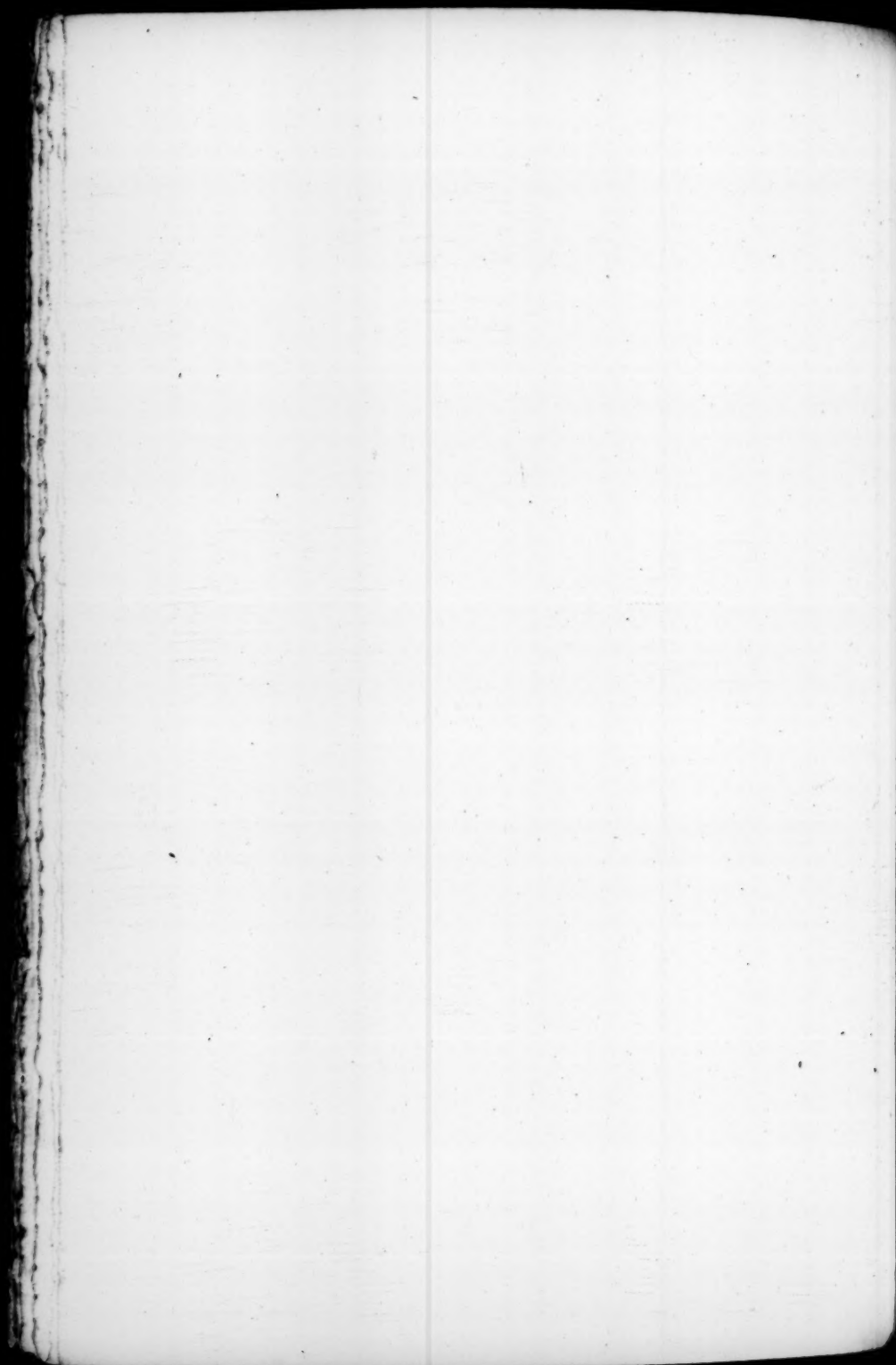
The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them
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The third Sunday after Trinity.

that were bidden, come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of

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The fourth Sunday after Trinity.

all grace, who hath called unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke 15. 1.

THendrew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends, and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protectour of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

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The fourth Sunday after Trinity.

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves groane within our selves, waiting for the Redemption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? the disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil, and who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

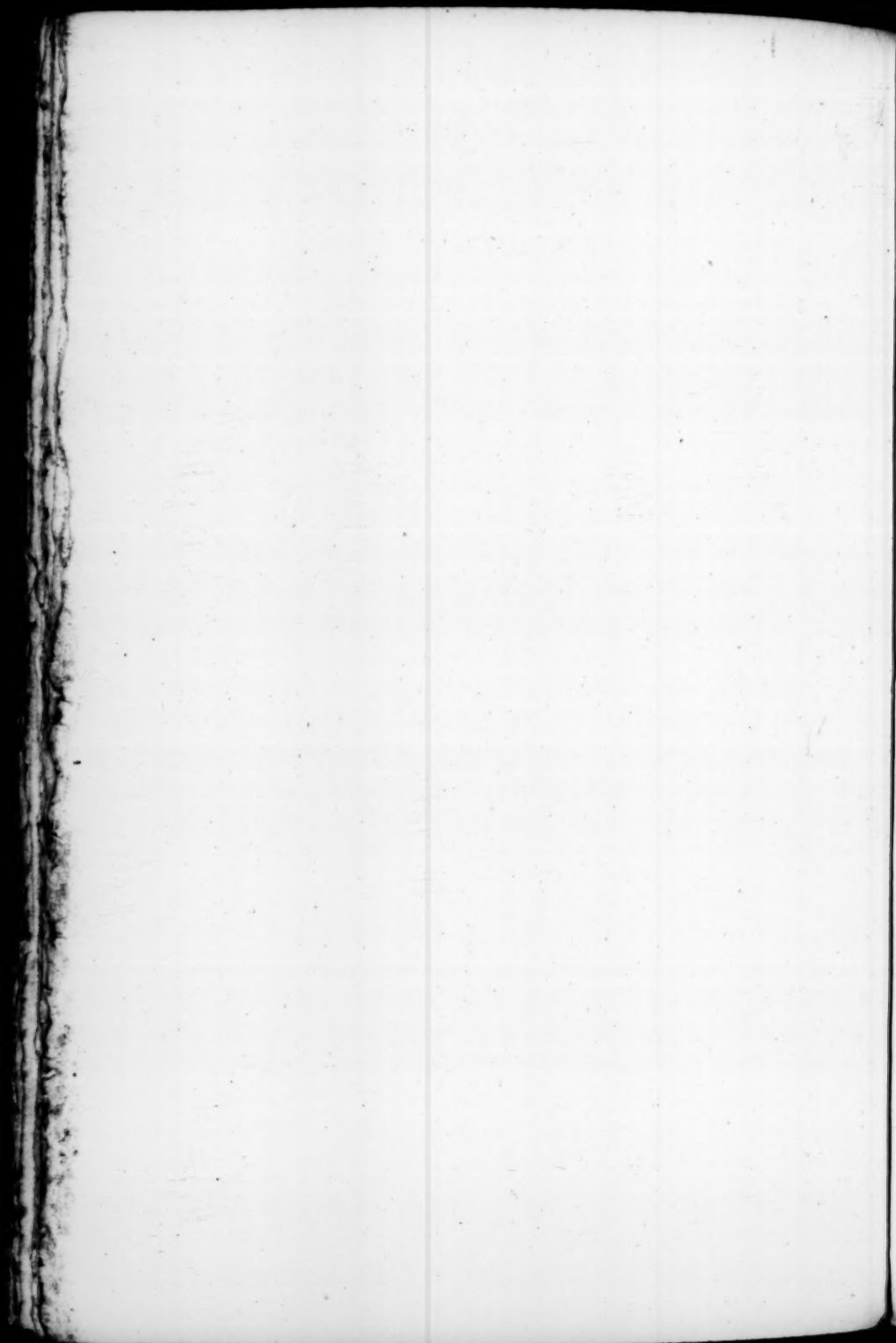
IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sate down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake.

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The sixth Sunday after Trinity.

And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both his ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNOW ye not, that so many of us that were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; Knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he

The seventh Sunday after Trinity.

liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin : but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JESUS said unto his disciples, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said, by them of old time, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Racha, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the Officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things ; Graft in our hearts the love of thy Name, increase in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity ;

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The eighth Sunday after Trinity.

iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things, both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The ninth Sunday after Trinity.

The Epistle. Rom. 8. 12.

B Rethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we might be also glorified together.

The Gospel, S. Matth. 7. 15.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

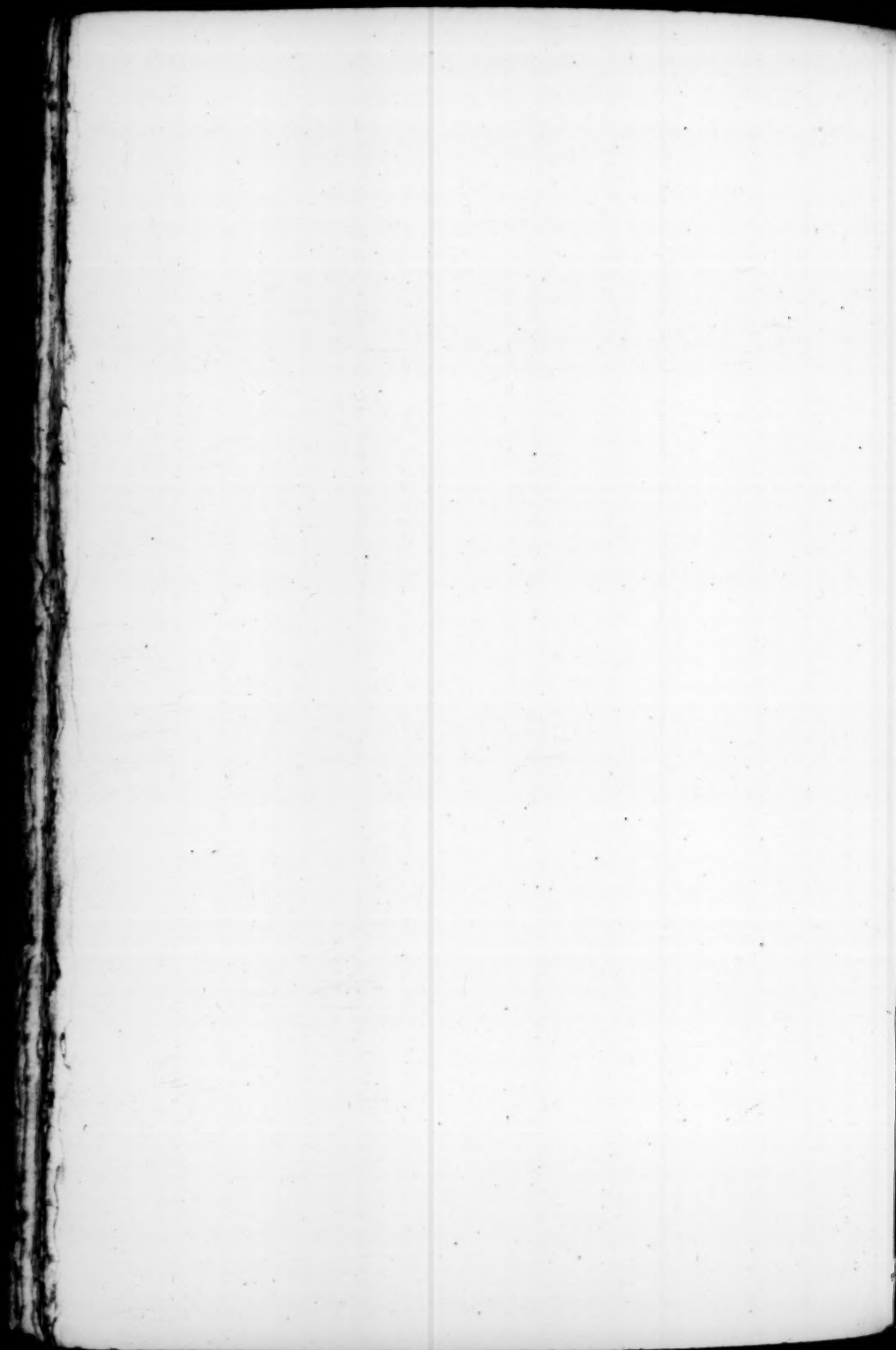
The Collect.

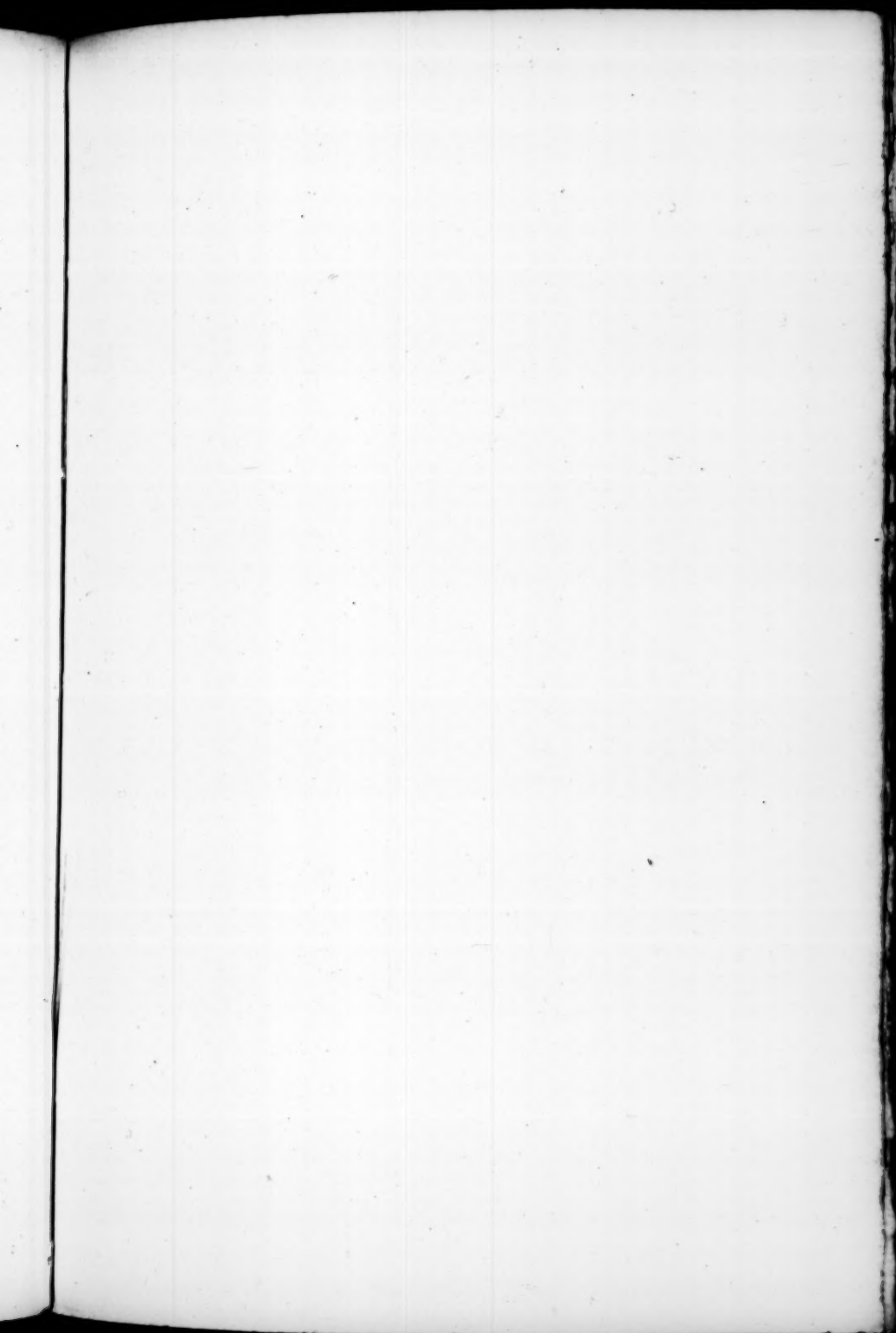
GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

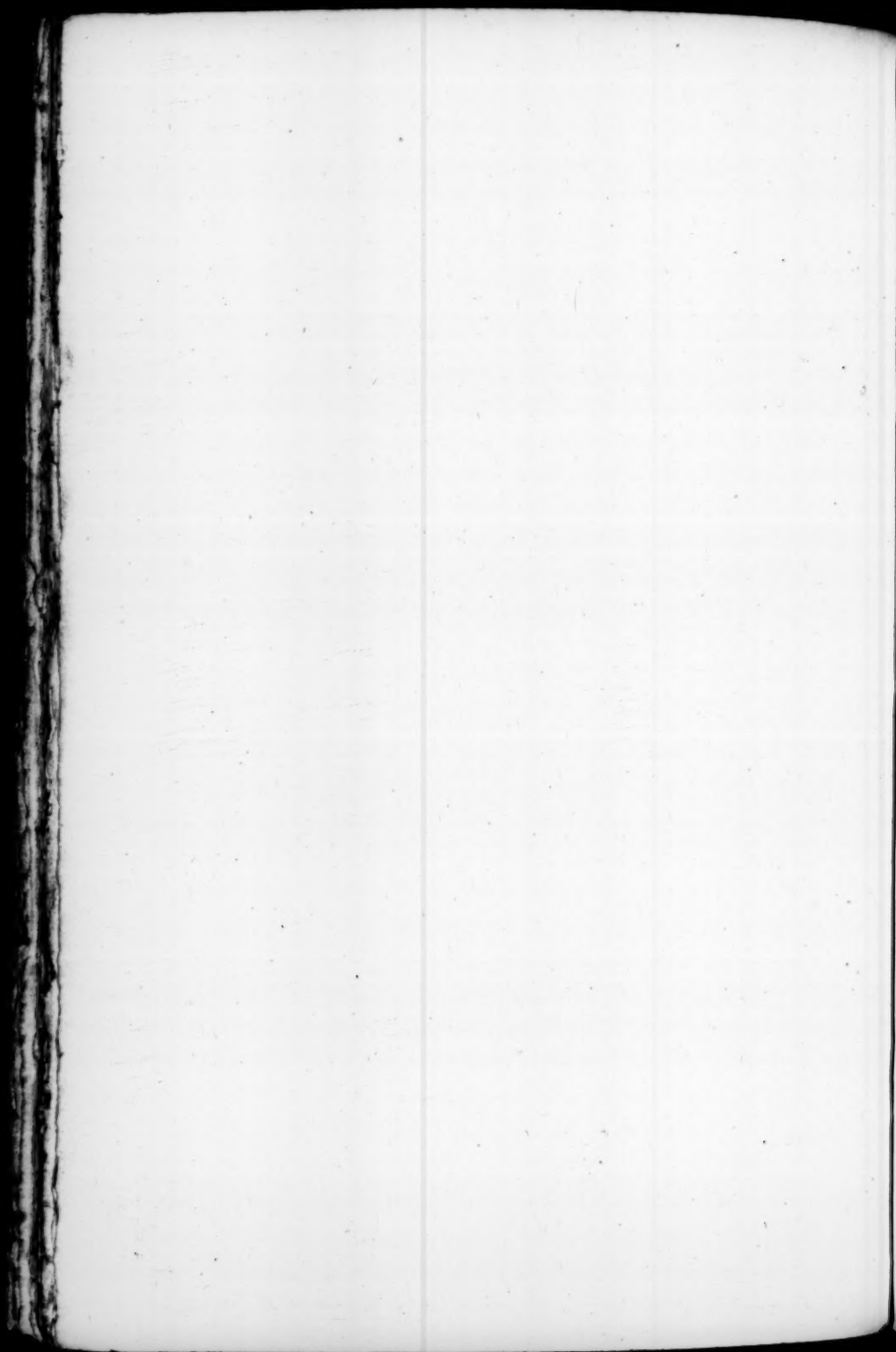
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The ninth Sunday after Trinity.

The Epistle. I Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that Spiritual Rock that followed them; and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat, and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed least he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 17. 1.

Jesus said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

I am

The tenth Sunday after Trinity.

I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

L Et thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to ano-
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The eleventh Sunday after Trinity.

ther the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of Spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh the one and the self same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke. 19. 41.

ANd when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy almighty power most chiefly in shewing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first
of

The twelfth Sunday after Trinity.

of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke. 18. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, then we to pray, and art wont
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The twelfth Sunday after Trinity.

to give more then either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

Such trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well, he maketh both the deaf to hear and the dumb to speak.

The

The thirteenth Sunday after Trinity.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

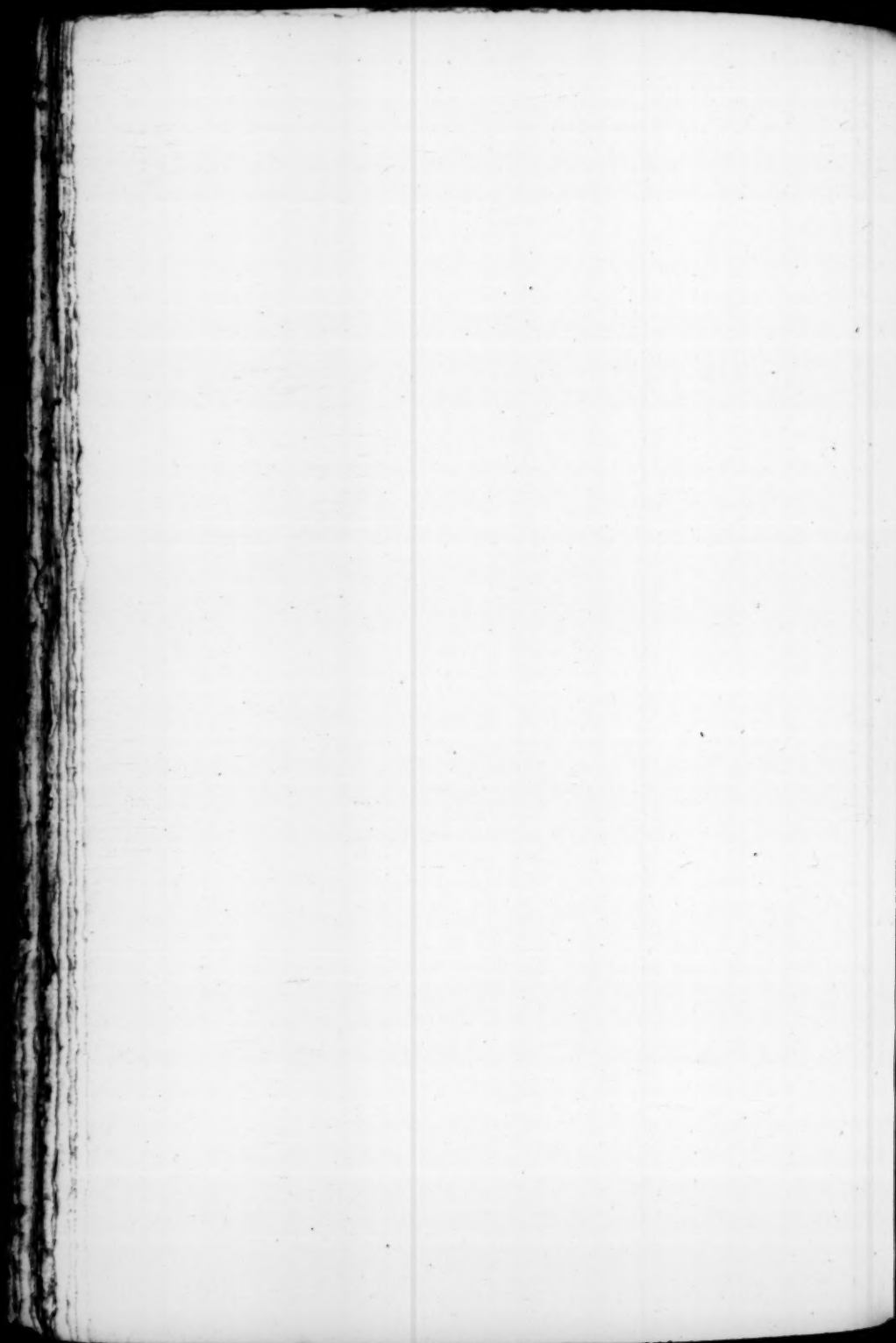
The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and
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The fourteenth Sunday after Trinity.

with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, and who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, & bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, he that shewed mercy on him, Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

ISay then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that
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The fifteenth Sunday after Trinity.

ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they who do such things shall inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up, their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks ; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

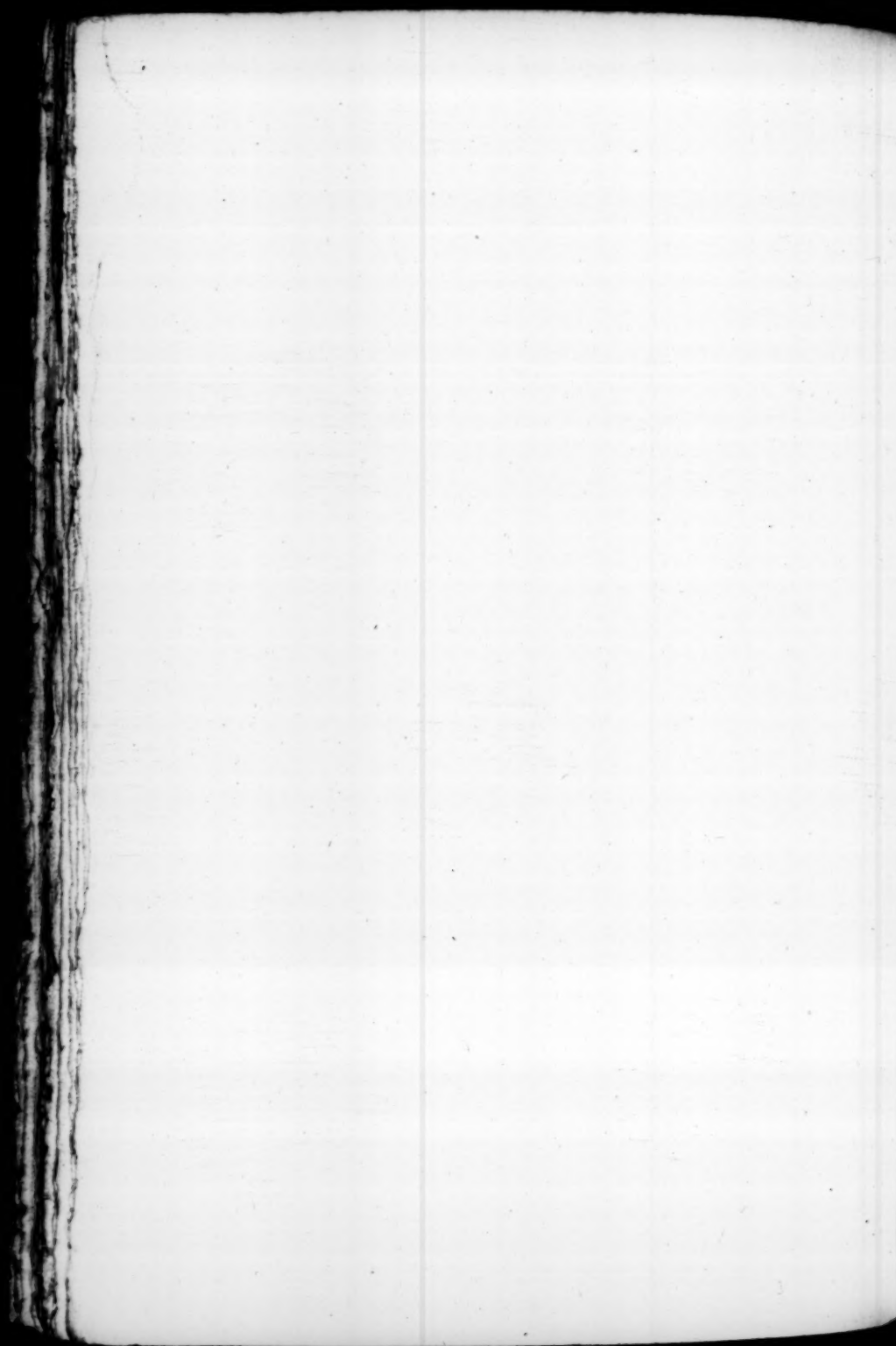
KEEp, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.
Amen.

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The fifteenth Sunday after Trinity.

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more then meat, and the body then raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into Barns; yet your heavenly Father feedeth them: are ye not much better then they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or
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The sixteenth Sunday after Trinity.

what shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner-man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

And it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh

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The seventeenth Sunday after Trinity.

nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 1.

Therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

It came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day; that they watched him. And behold, there was a certain man before him, who had the dropsie. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their

The eighteenth Sunday after Trinity.

their peace. And he took him and healed him, and let him go; and answered them, saying, which of you shall have an ass, or an ox fallen into the pit, and will not straightway pull him out on the sabbath-day? and they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

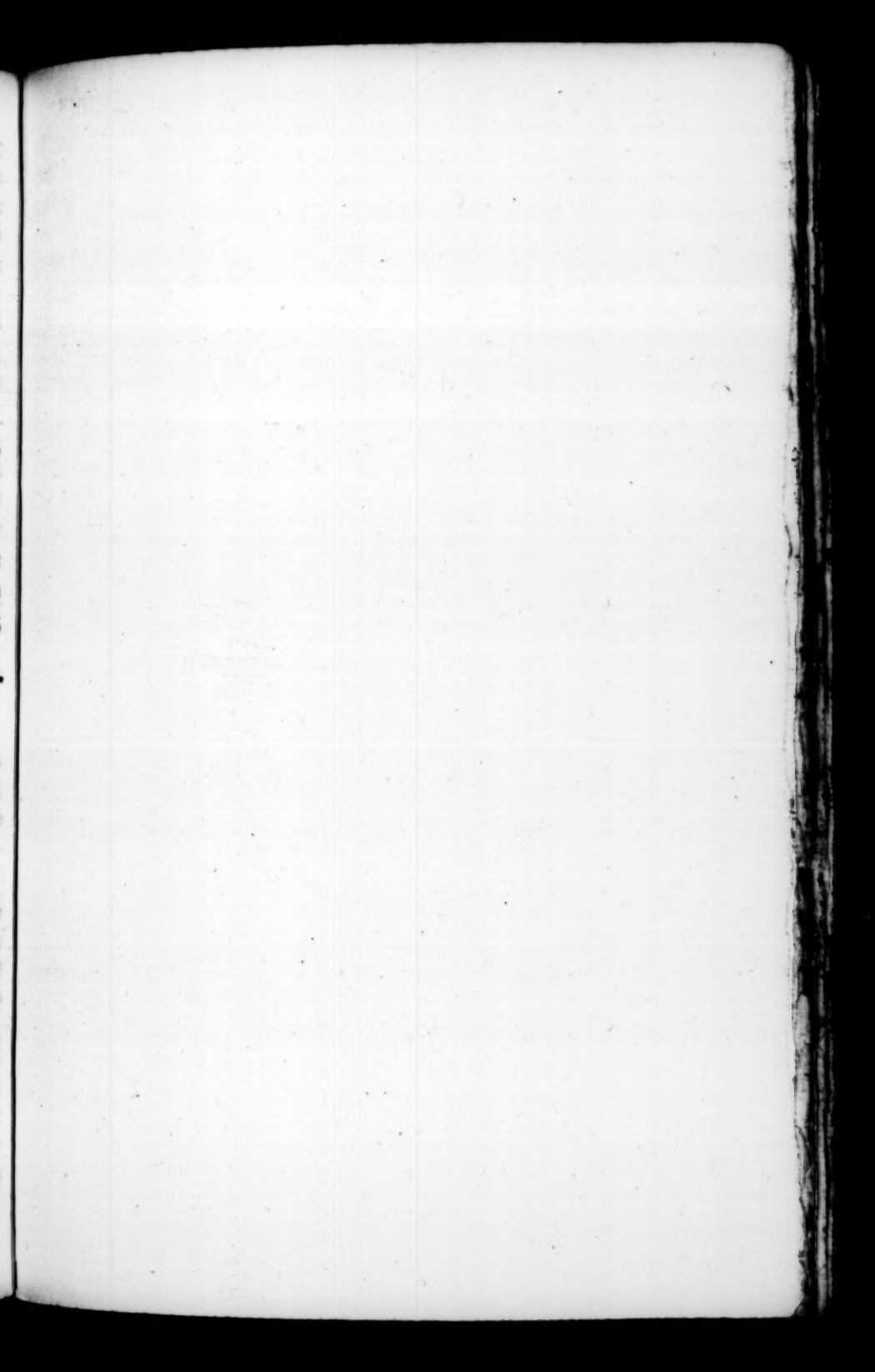
Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Marth. 22. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together.



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The nineteenth Sunday after Trinity.

together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is

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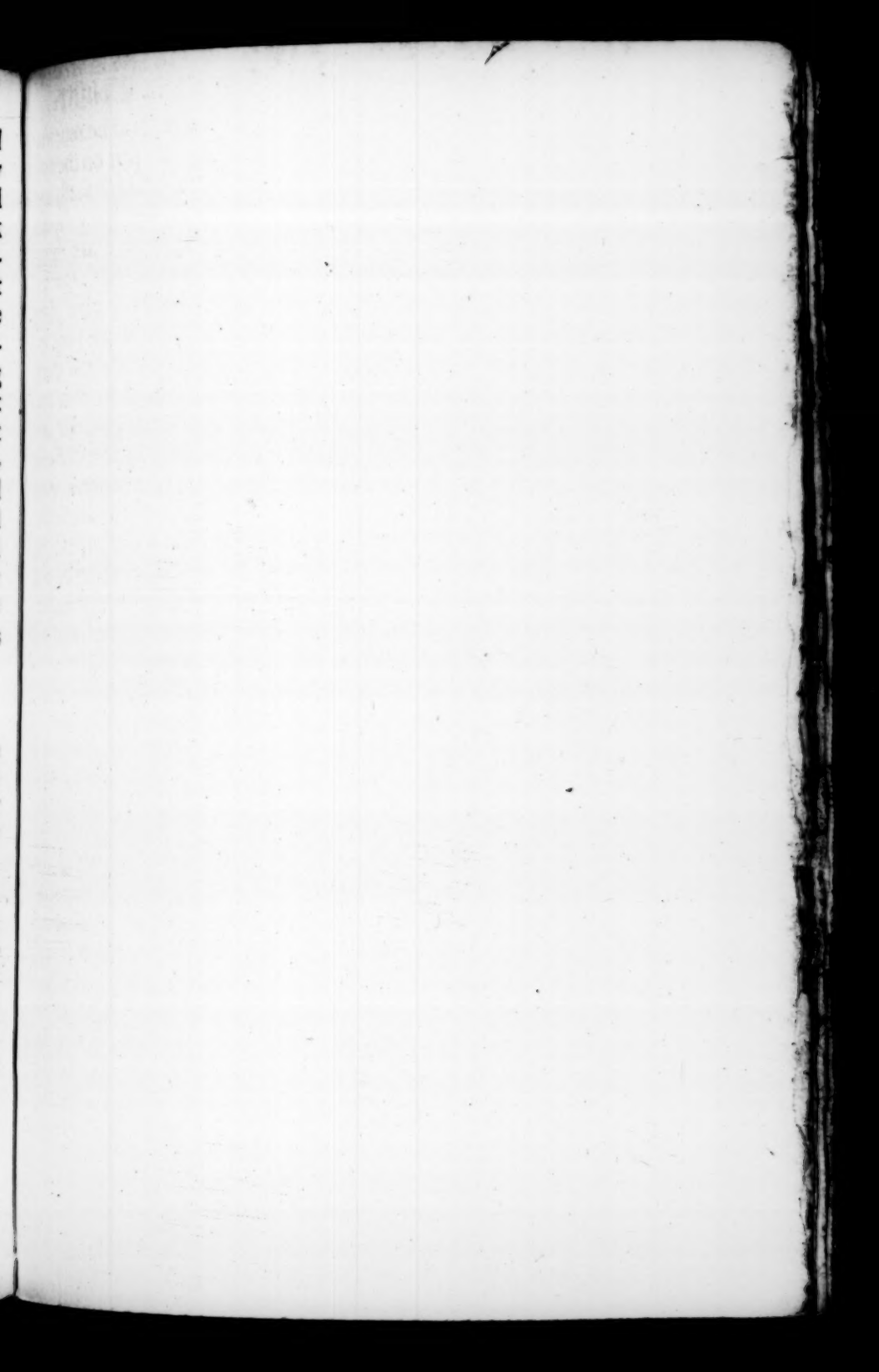
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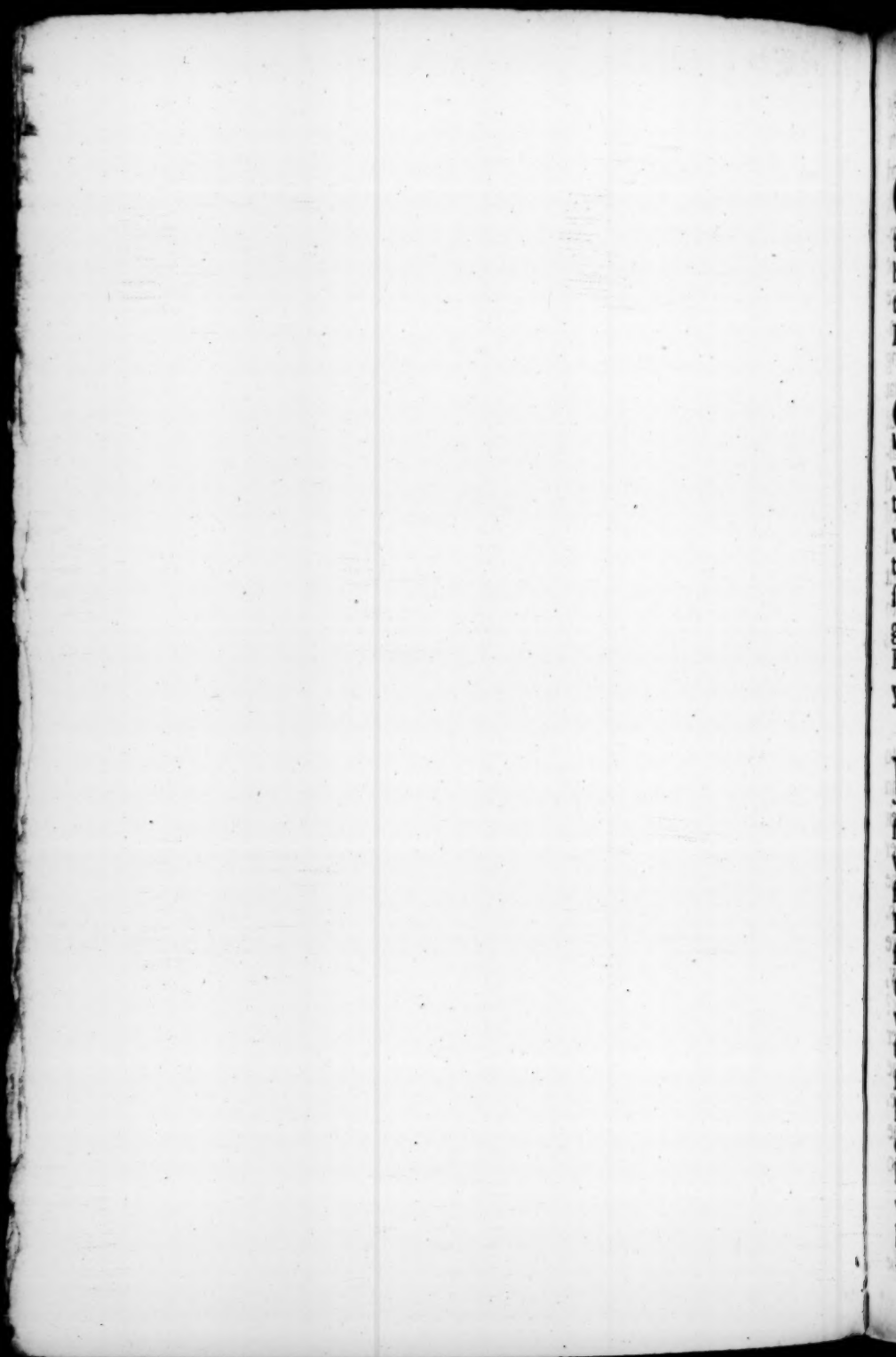
The nineteenth Sunday after Trinity.

corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsey, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsey, Son, be of good cheer thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whither is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the son of man hath power on earth to forgive sins, (then saith he to the sick of the palsey) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.





The twentieth Sunday after Trinity.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his Son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden, were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

Due and twentieth Sunday after Trinity.

riage. So those servants went out into the high-ways and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then saith the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

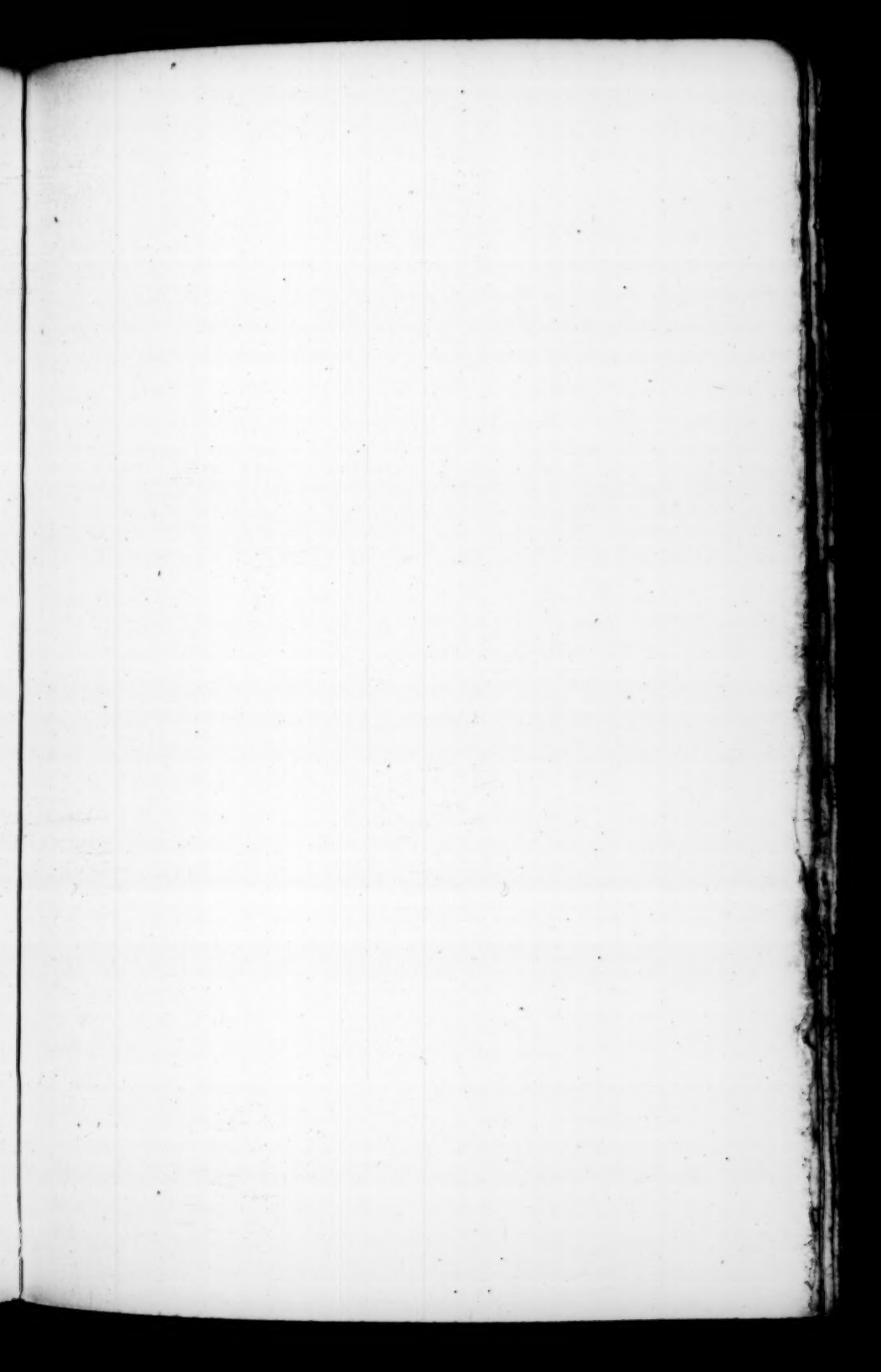
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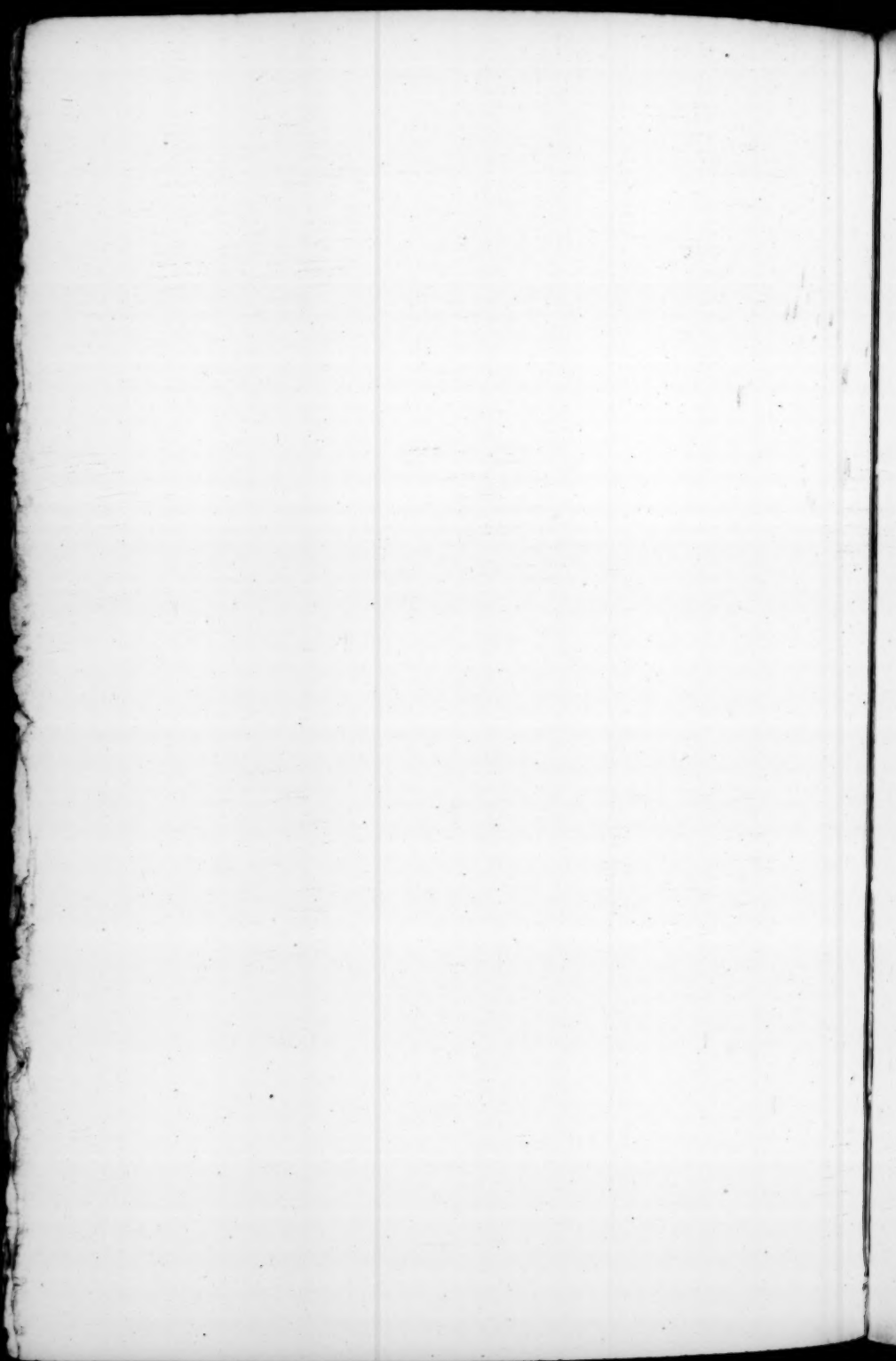
The Collect.

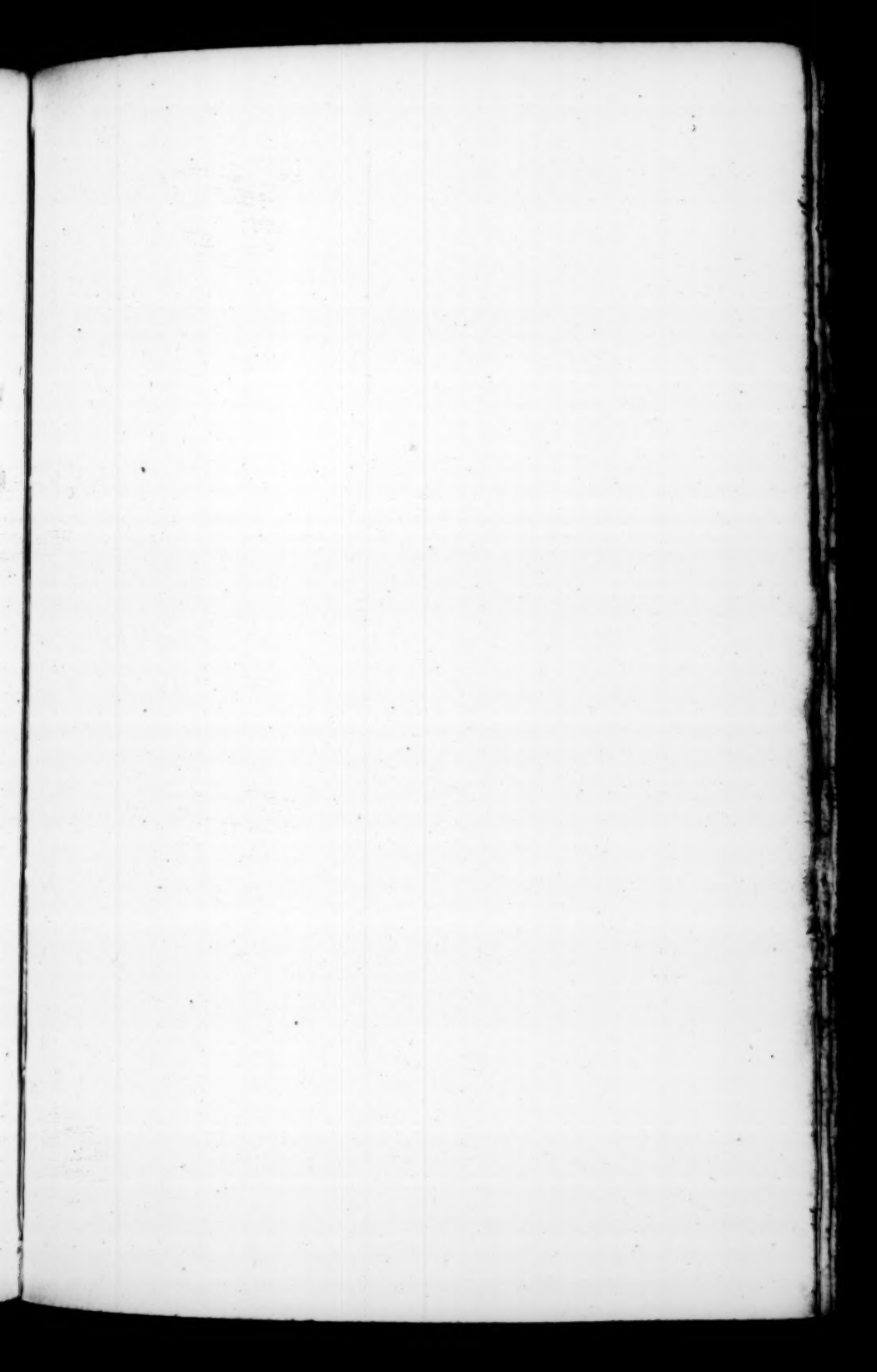
GRant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

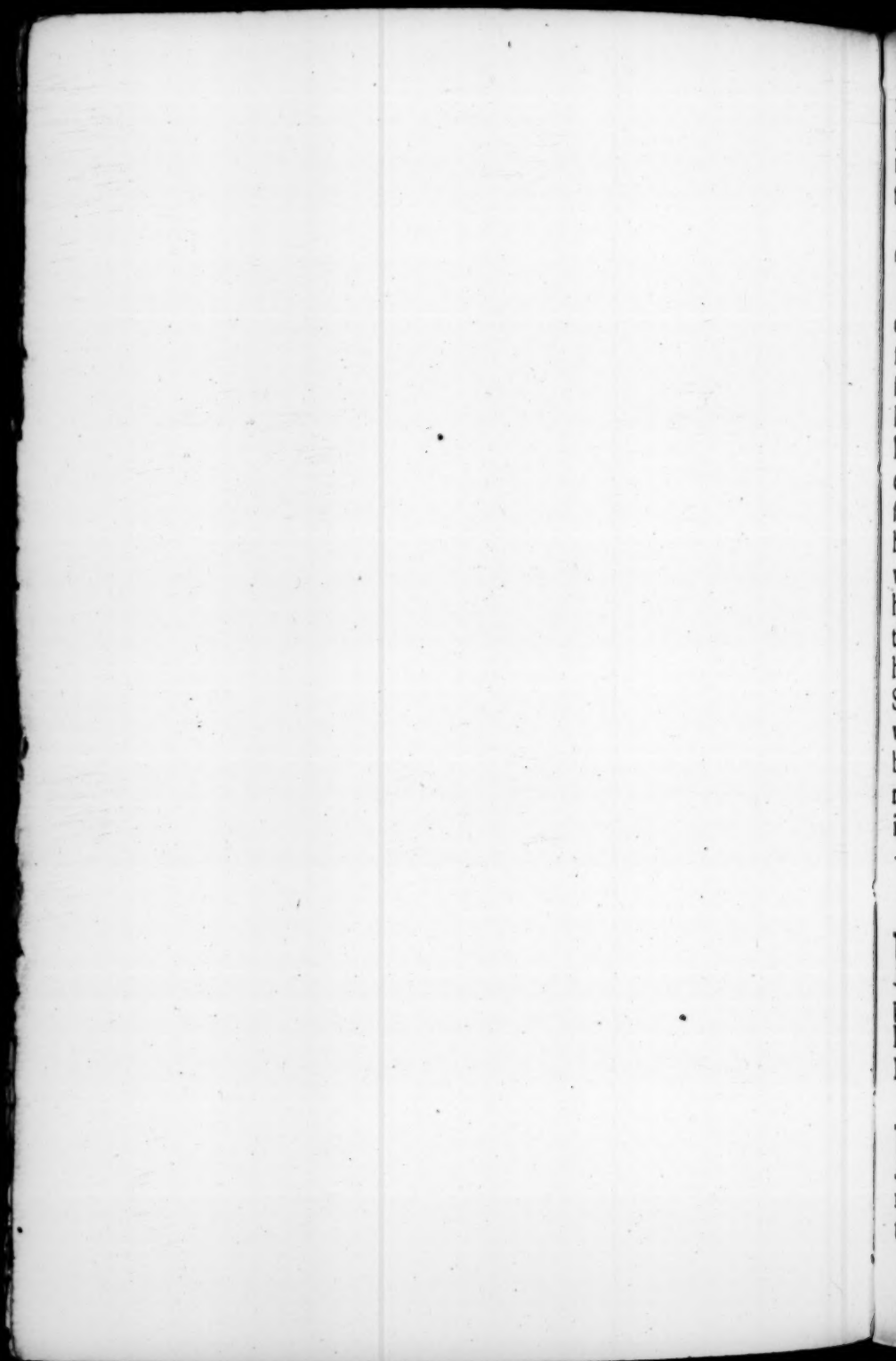
The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace: Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And to take the helmet of Salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me,









Two and twentieth Sunday after Trinity.

me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassadour in bonds: that therein I may speak boldly as I ought to speak.

The Gospel. S. John. 4. 46.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy Son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the Father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

IThank my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel, from the first day until now; being confident of this very thing that

Two and twentieth Sunday after Trinity.

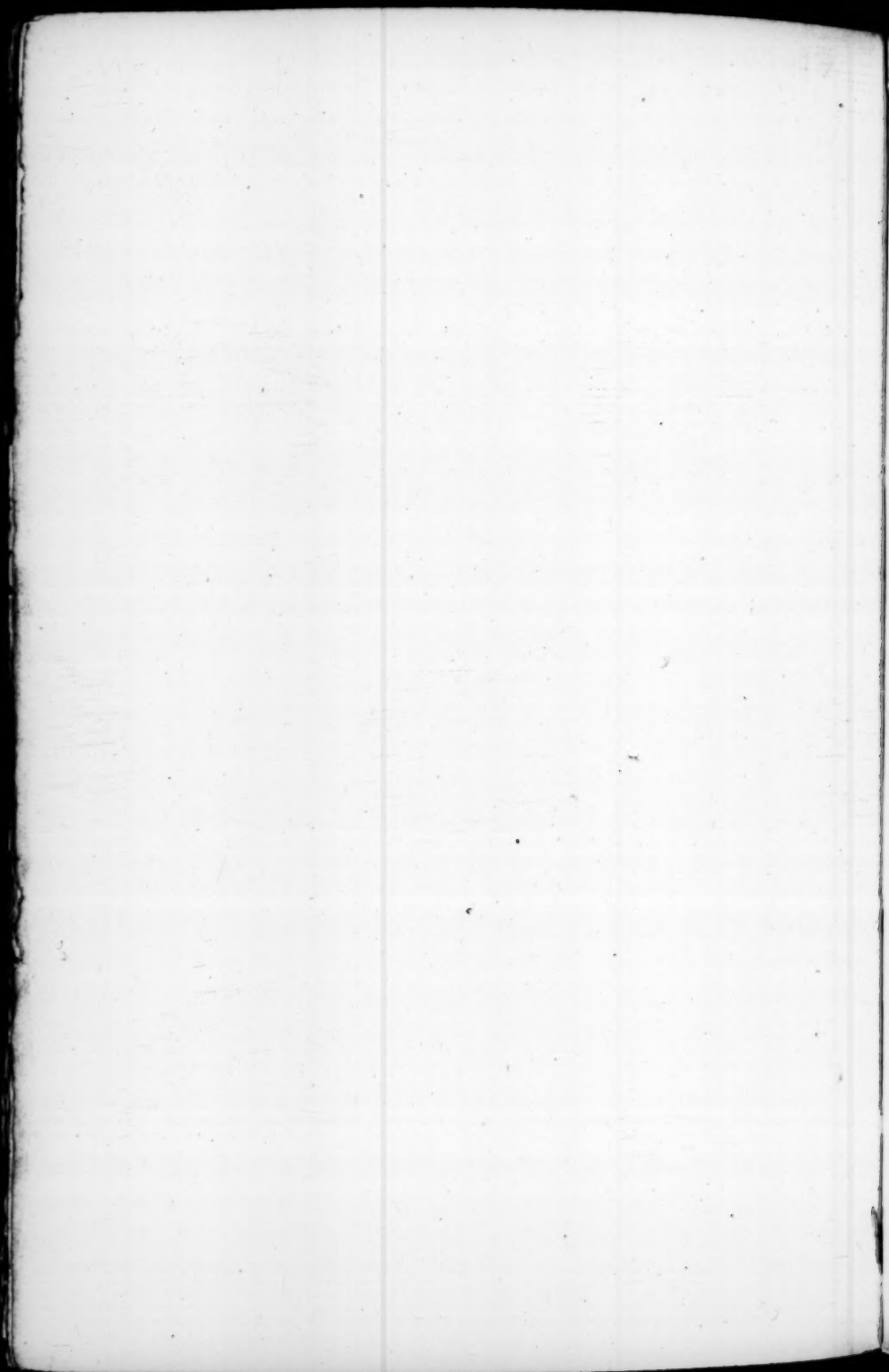
that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and he took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord

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Three and twentieth Sunday after Trinity.

lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all Godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto
Cesar,

Four and twentieth Sunday after Trinity.

Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

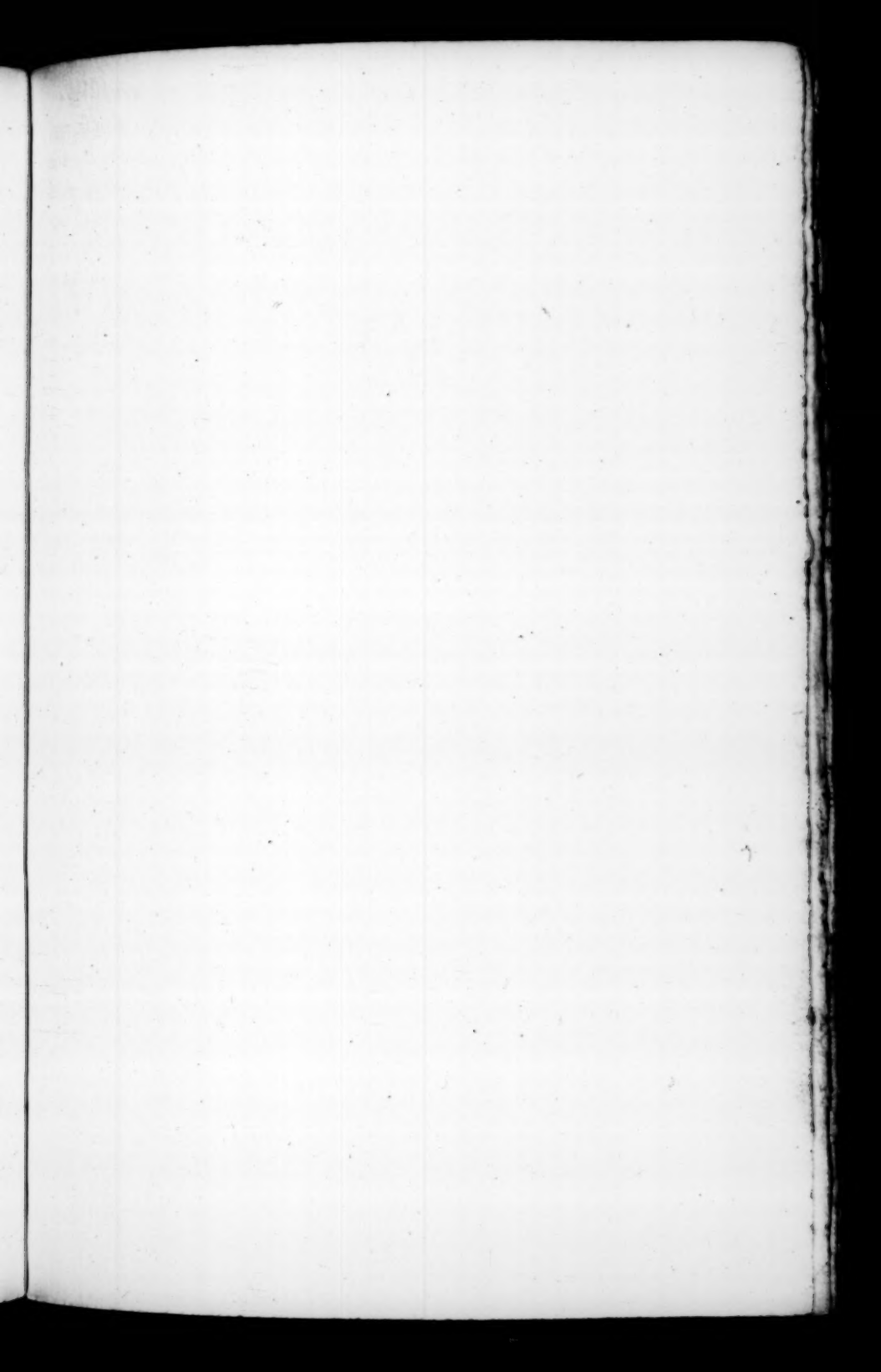
The four and twentieth Sunday after Trinity.

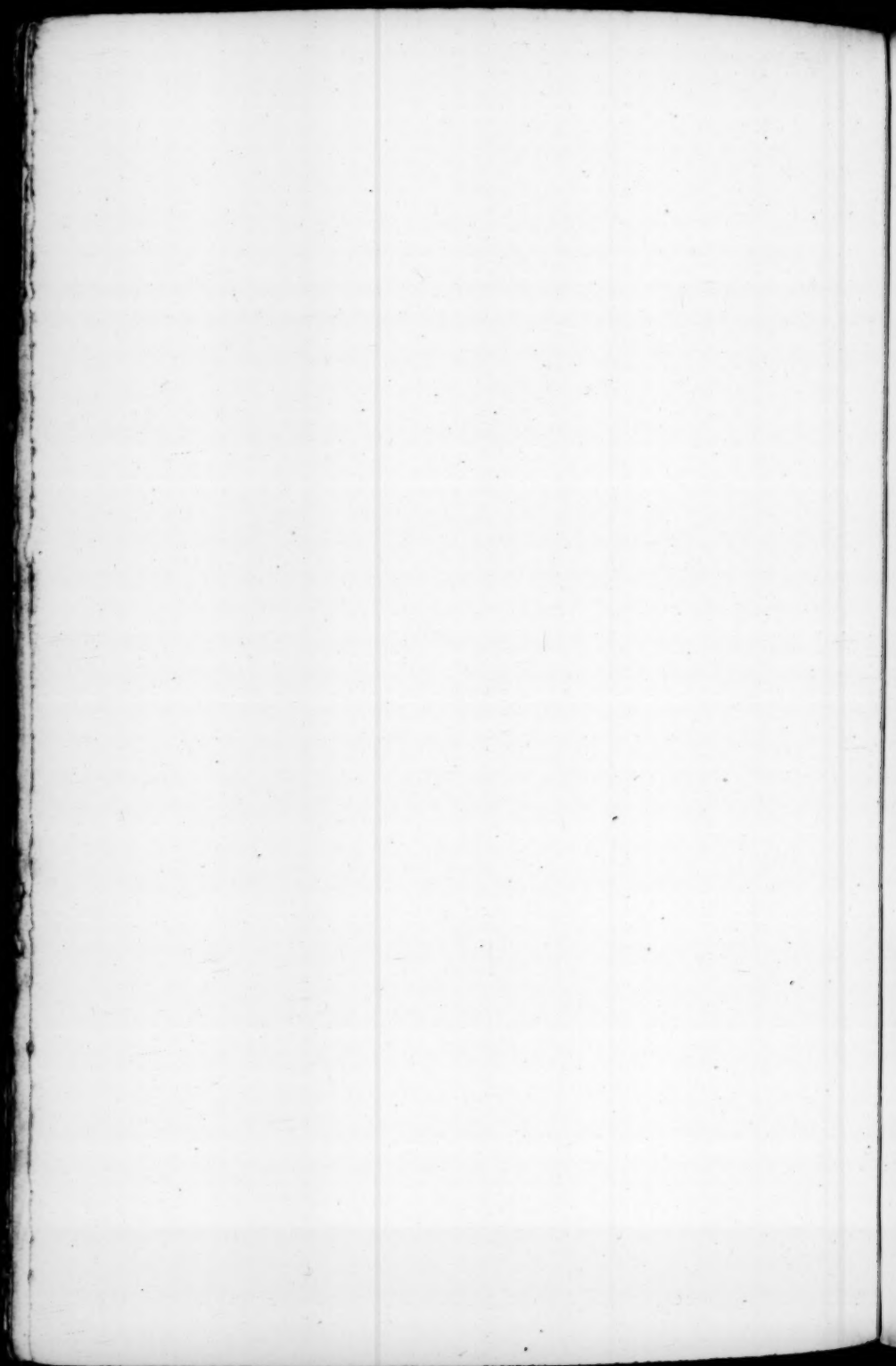
The Collect.

O Lord, we beseech thee absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 2.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every Good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious





The twenty fifth Sunday after Trinity.

glorious power unto all patience, and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto Johns disciples, behold there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. (And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be

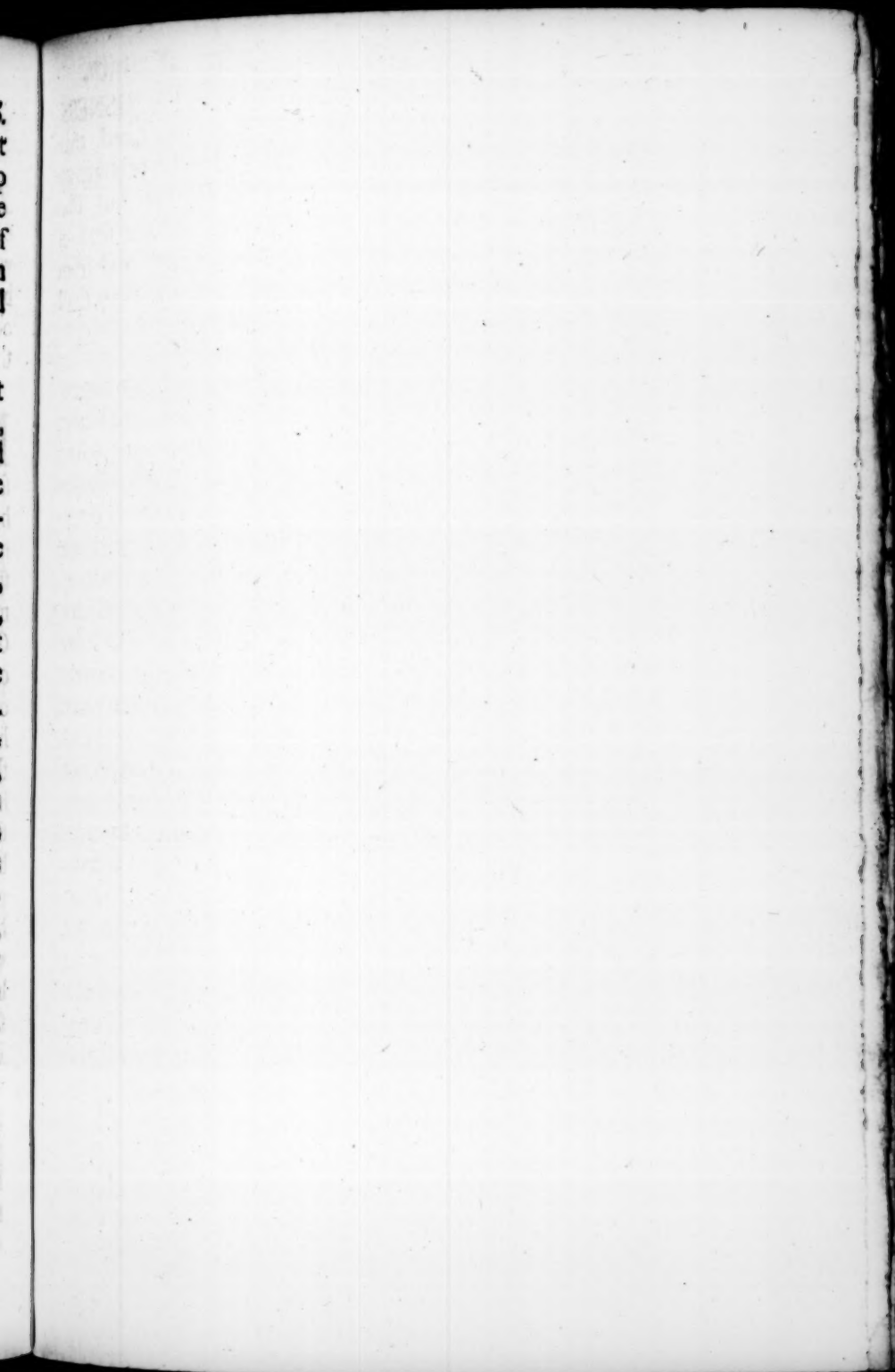
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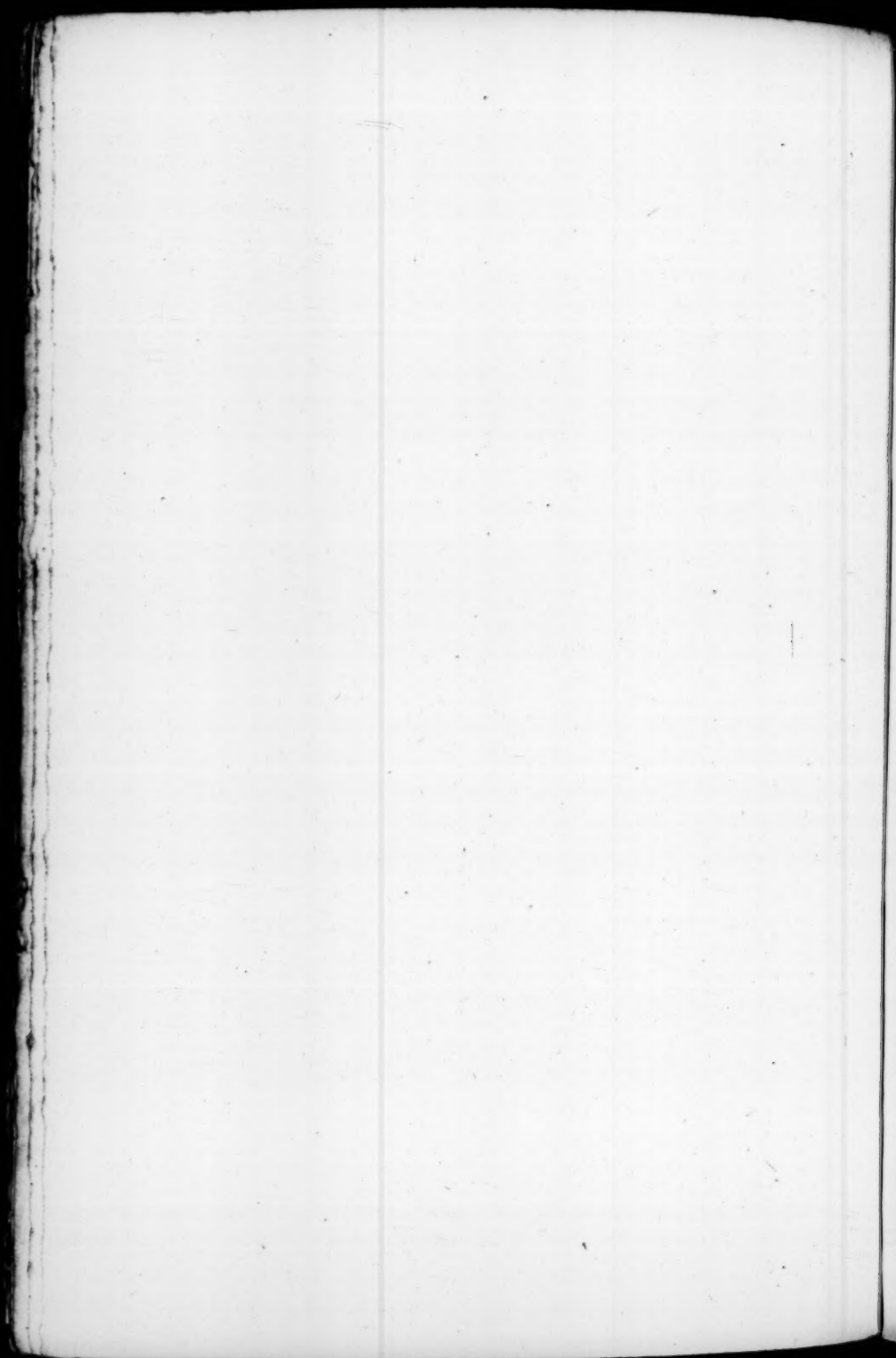
be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any mo Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.





Saint Andrew.

Saint Andrews day.

The Collect.

Almighty God who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

If thou shalt confess with thy mouth the Lord Jesus; and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world. But I say, did not Israel know? First Moses saith, I will provoke you to Jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, all day long I have

Saint Thomas.

have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the sons of Zebedee, and John his brother, in a ship with Zebedee their Father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy sons Resurrection; Grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together, groweth into an holy temple in the Lord ; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But

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The Conversion of Saint Paul.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and

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The Conversion of Saint Paul.

heard a voice, saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do ? and the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth. And when his eyes were opened, he saw no man ; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus : for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem ; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way ; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entered into the house ; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then
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The Purification.

was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken, houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, the Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord.
Amen.

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold,

The Purification.

he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

ANd when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, every male that openeth the womb, shall be called holy to the Lord) And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the Child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel. And Joseph and his mother marvelled

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Saint Matthias.

marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanneel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

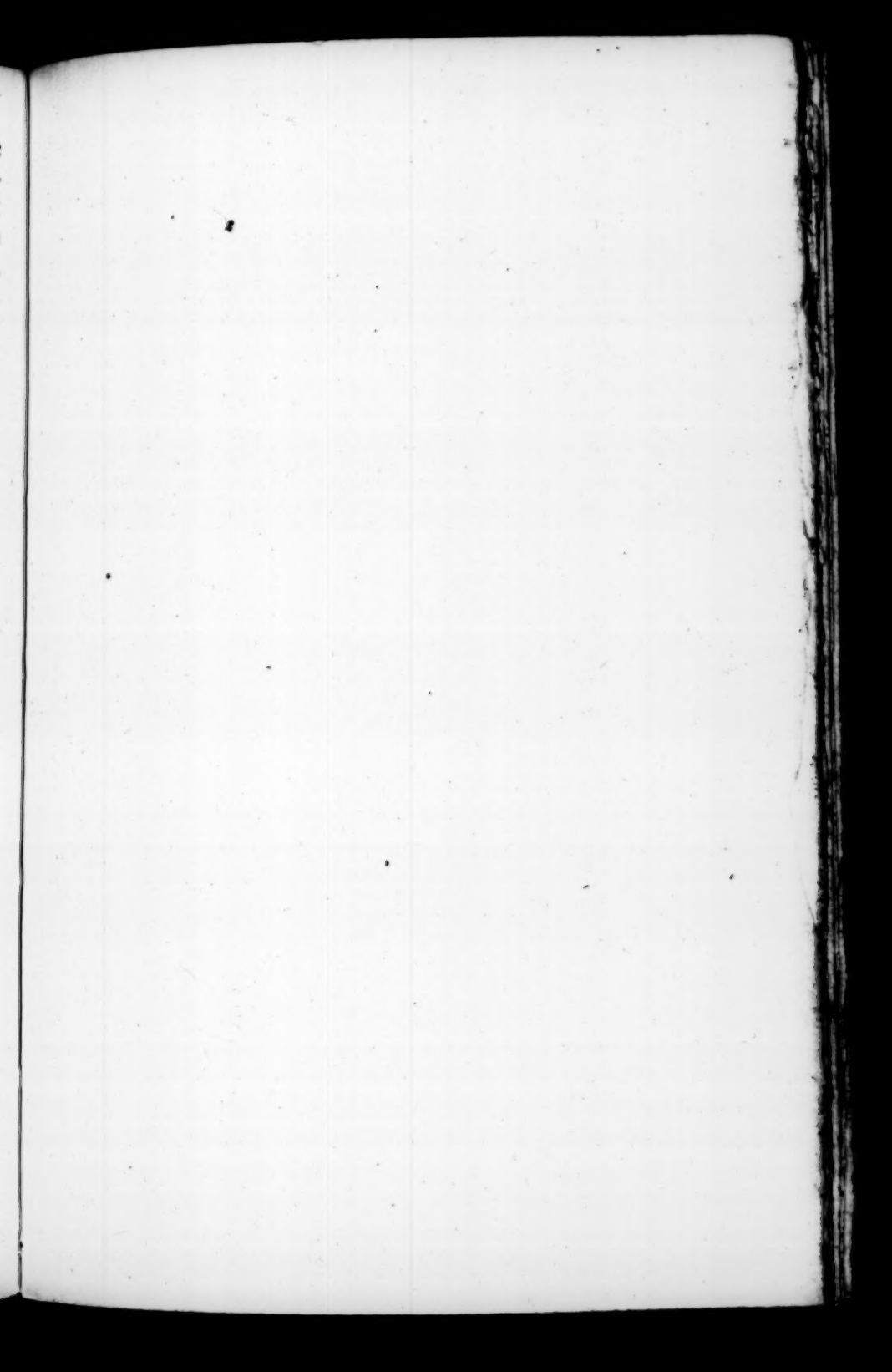
IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of

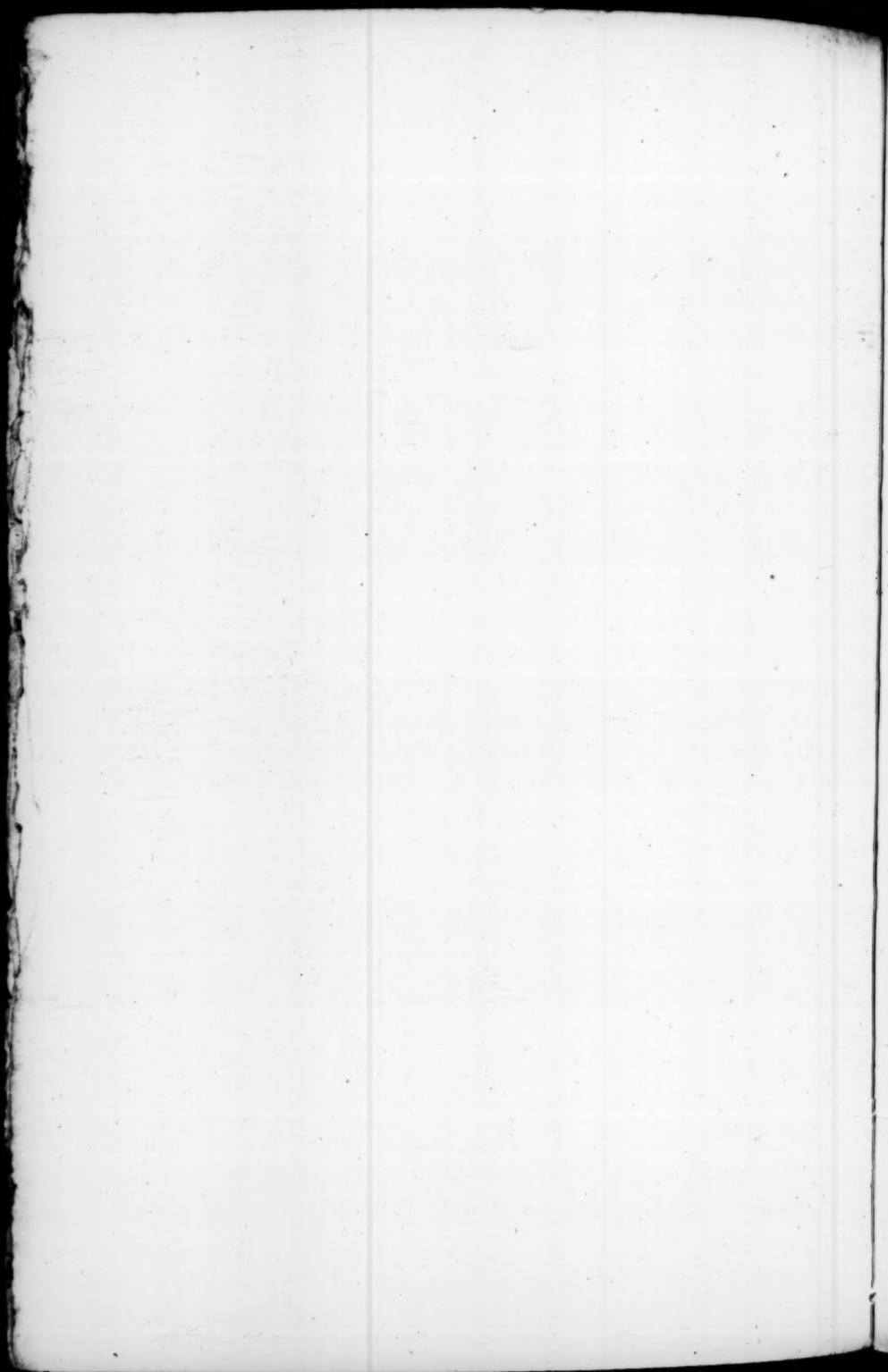
Saint Matthias.

this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen ; that he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. II. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father : and no man knoweth the Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.





The Annunciation.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation, of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 7. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son and shall call his Name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, Named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of Salutation this should be. And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever. And of his king-

Saint Mark.

dom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a Son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her.

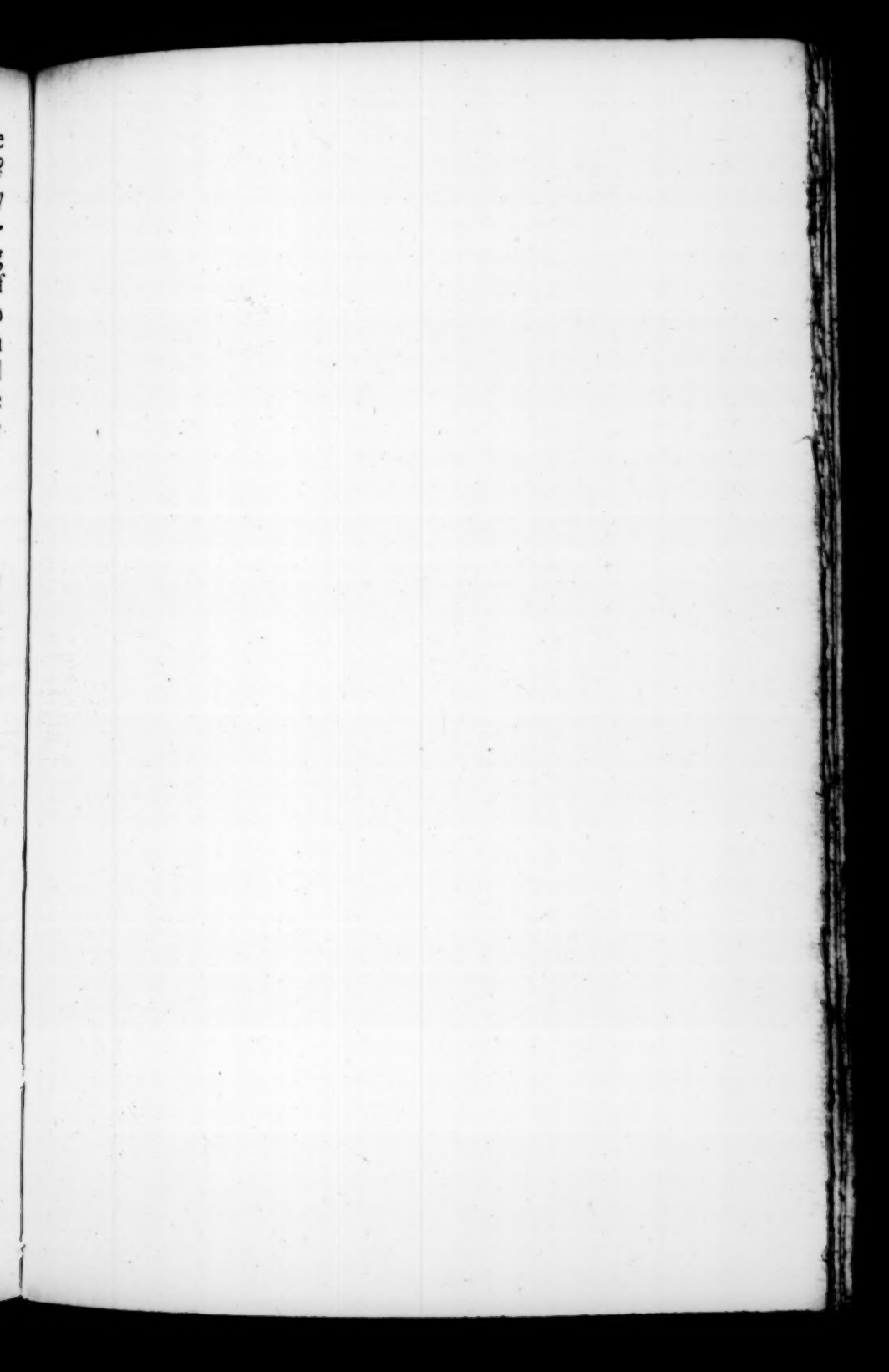
Saint Marks day.

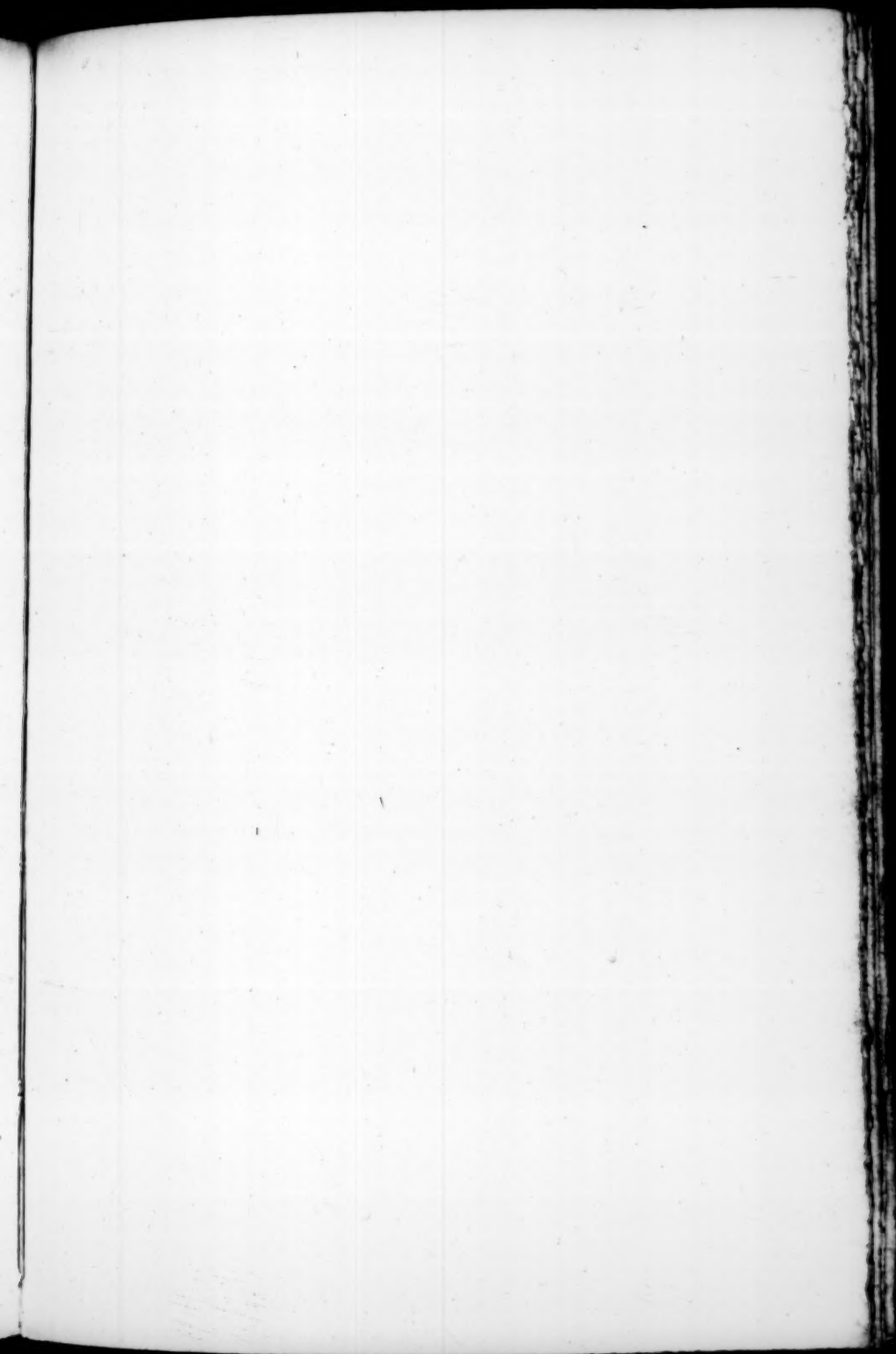
The Collect.

O Almighty God, who hast instructed thy Holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with





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Saint Philip and Saint James.

with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman, every branch in me that beareth not fruit, he taketh away ; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting life ; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following

Saint Philip and Saint James.

ing the steps of thy holy apostles, Saint Philip and Saint James we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 1.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

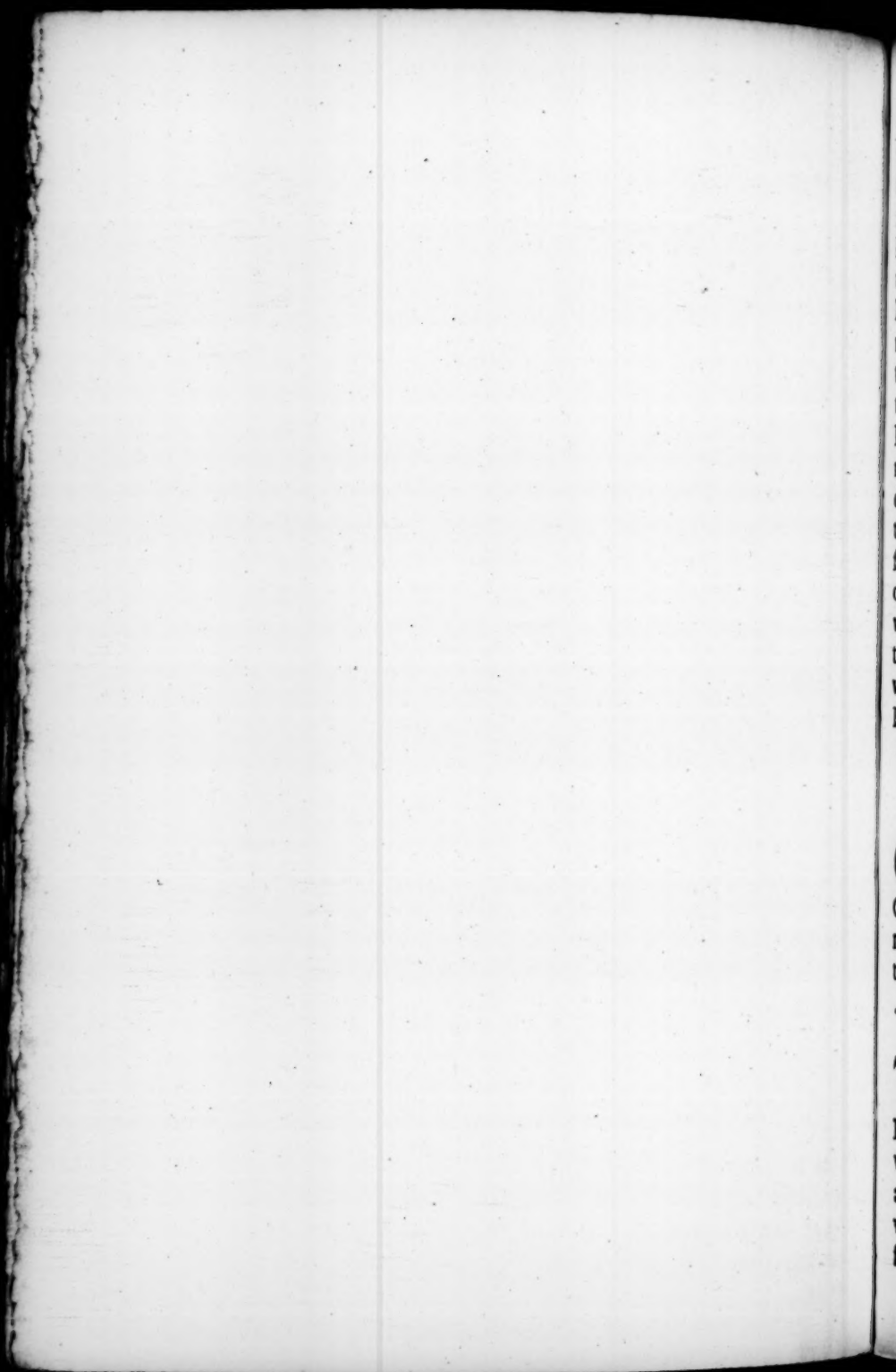
AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know

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Saint Barnabas.

know the way? Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works then these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.
Amen.

For the Epistle. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people
was

Saint John Baptist.

was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist.

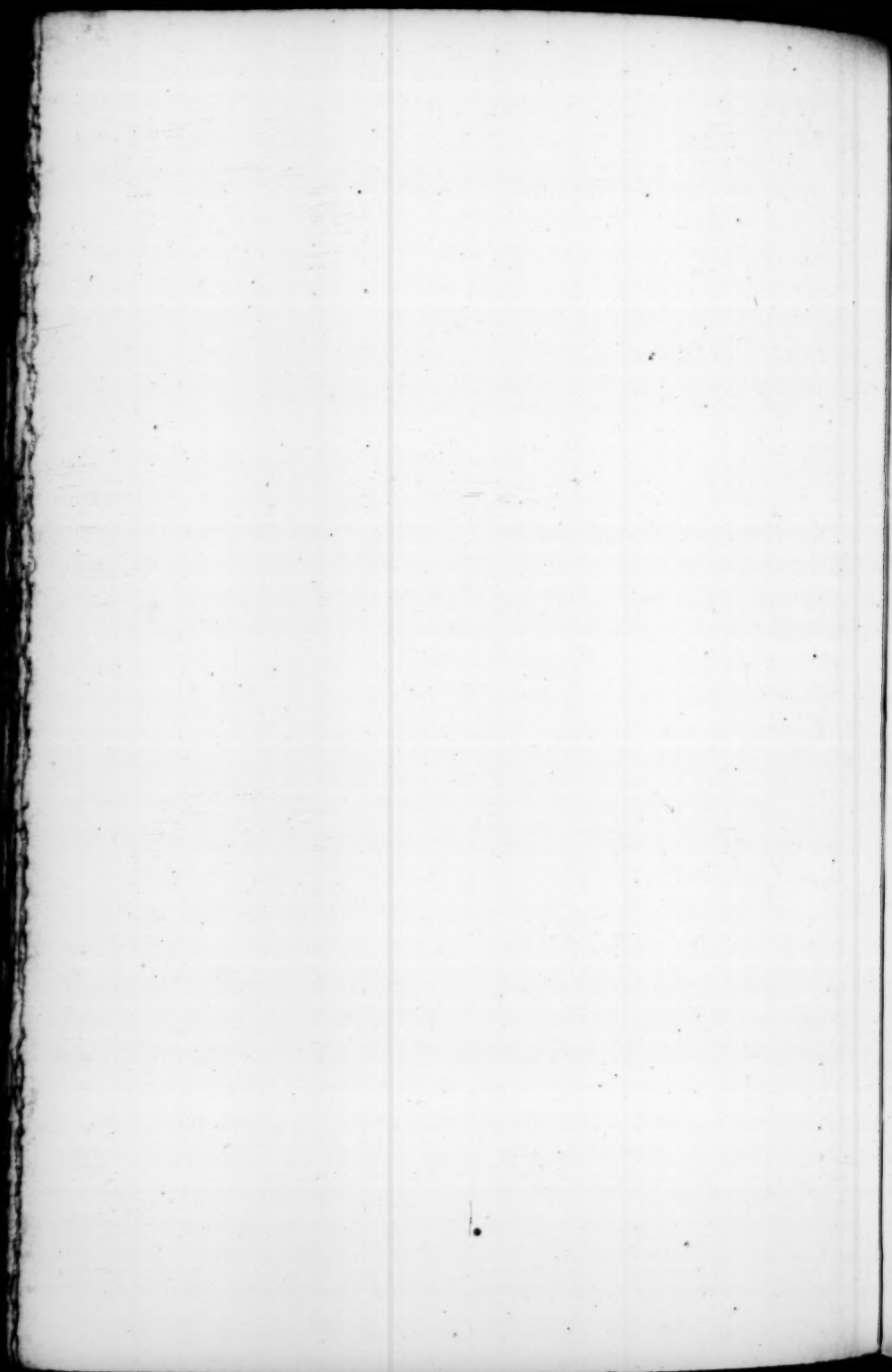
The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his Doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

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Saint John Baptiff.

For the Epistle. Isa. 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness. Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

Elizabets full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, & they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made

Saint Peter.

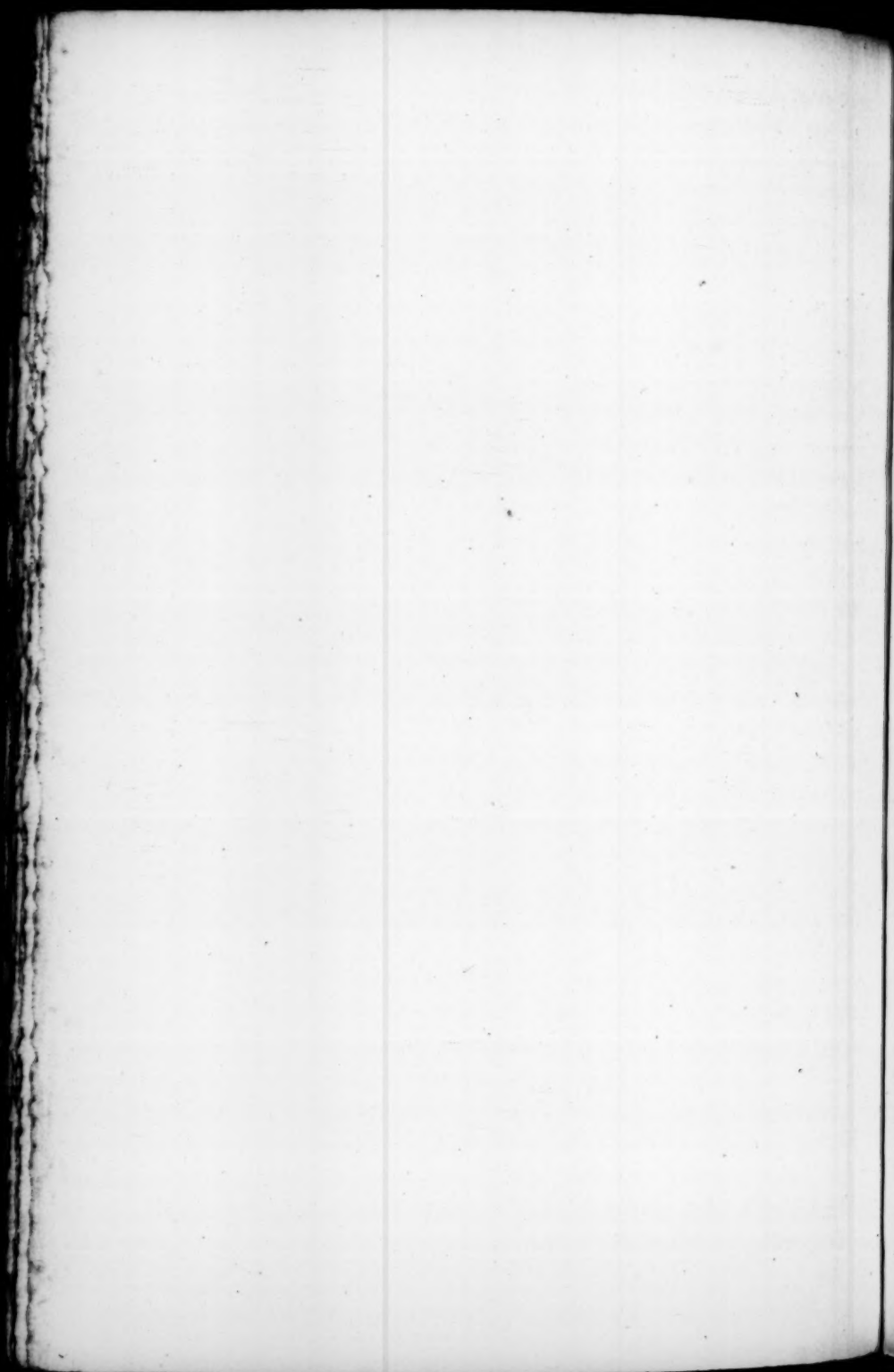
made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts and

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Saint Peter.

and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops, and Pastours, diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the Brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; And he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord ; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The

Saint James.

The Gospell. S. Matth. 16. 13.

WHen Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27. and part of Chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas.

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Saint Bartholomew.

bas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospell. S. Matth. 20. 20.

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and

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both

Saint Matthew.

both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

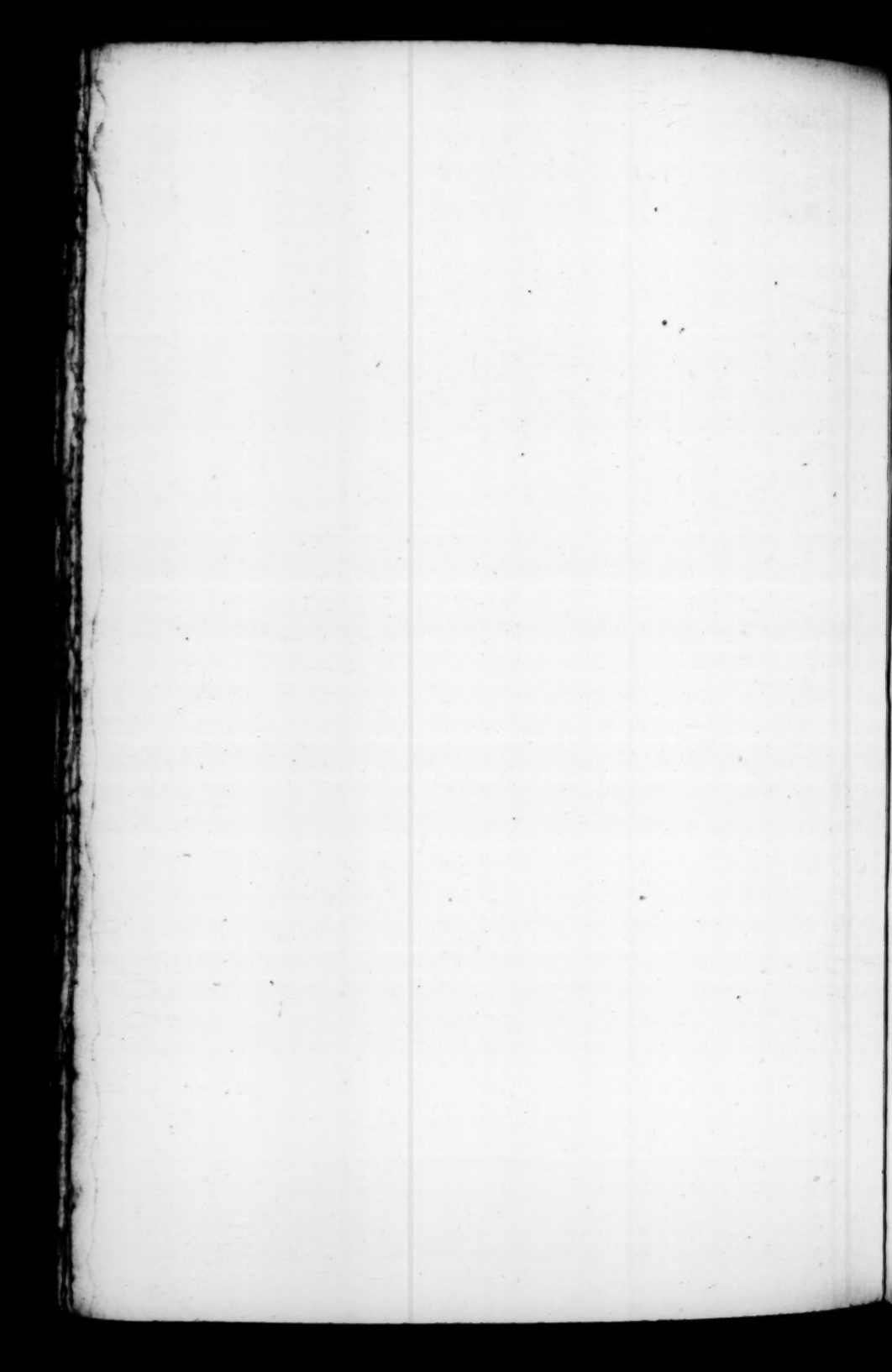
Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous

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Saint Matthew.

ious desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God world without end. Amen.

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this Ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ,

The Gospel. S. Matth. 9. 9.

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of Custom: and he saith unto him, follow me. And he arose and followed him. And it came to pass as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time.

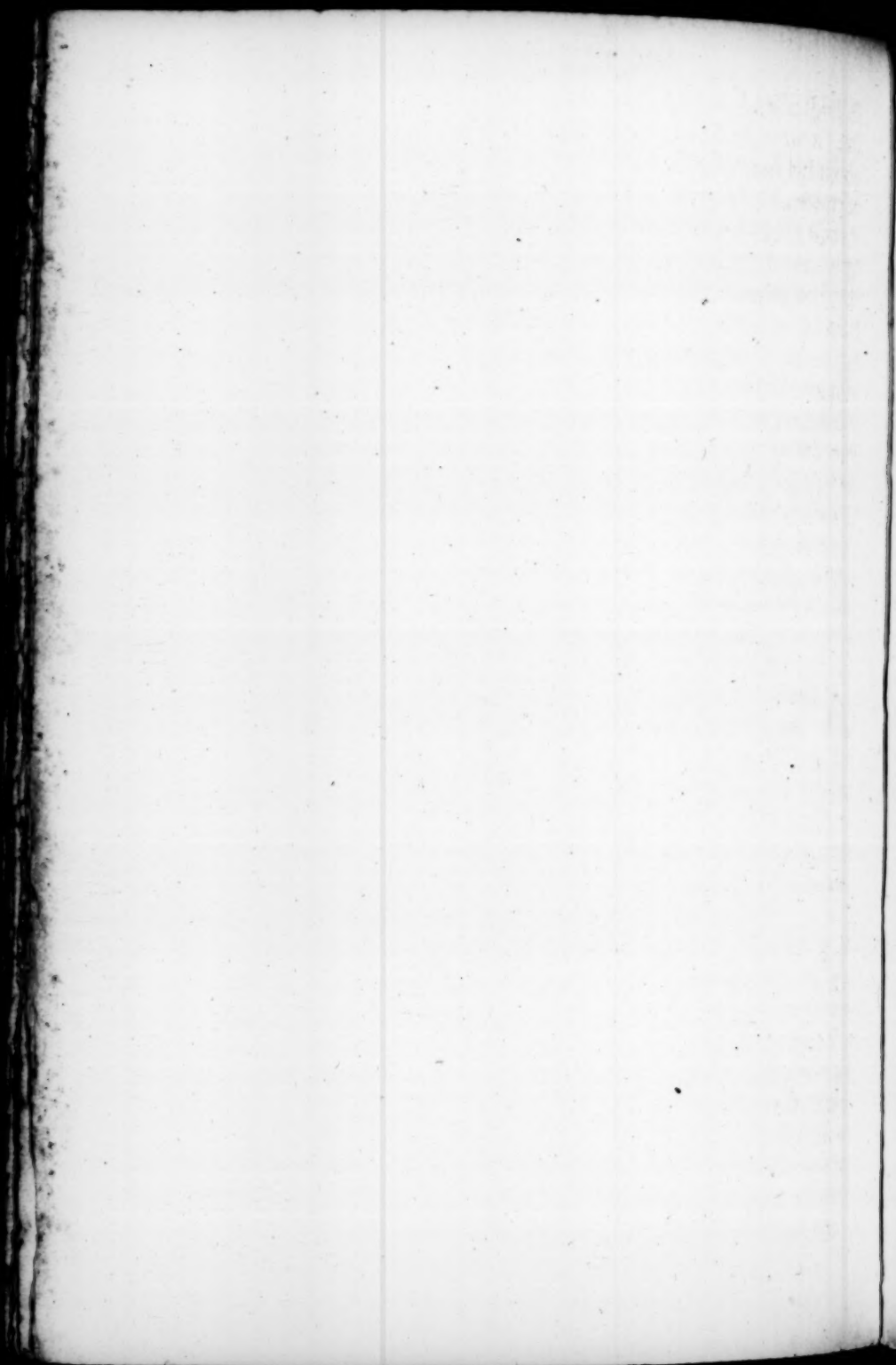
The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But who-
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Saint Luke.

so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; may it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lords Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this

Saint Simon and Saint Jude.

this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. S. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved

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Saint Simon and Saint Jude.

preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not

All Saints.

done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and fourty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelvethousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

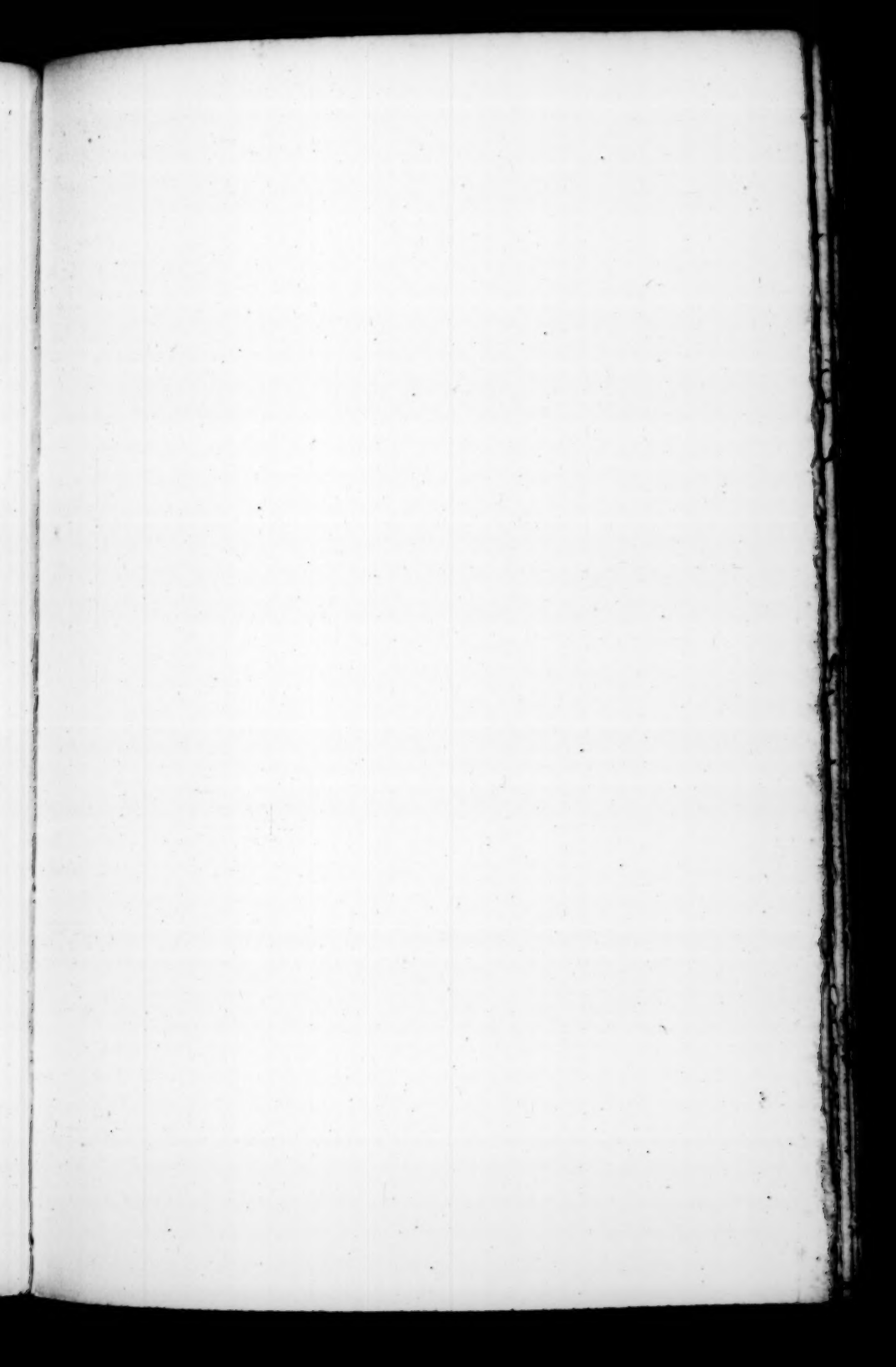
Of the tribe of Aser were sealed twelve thousand.

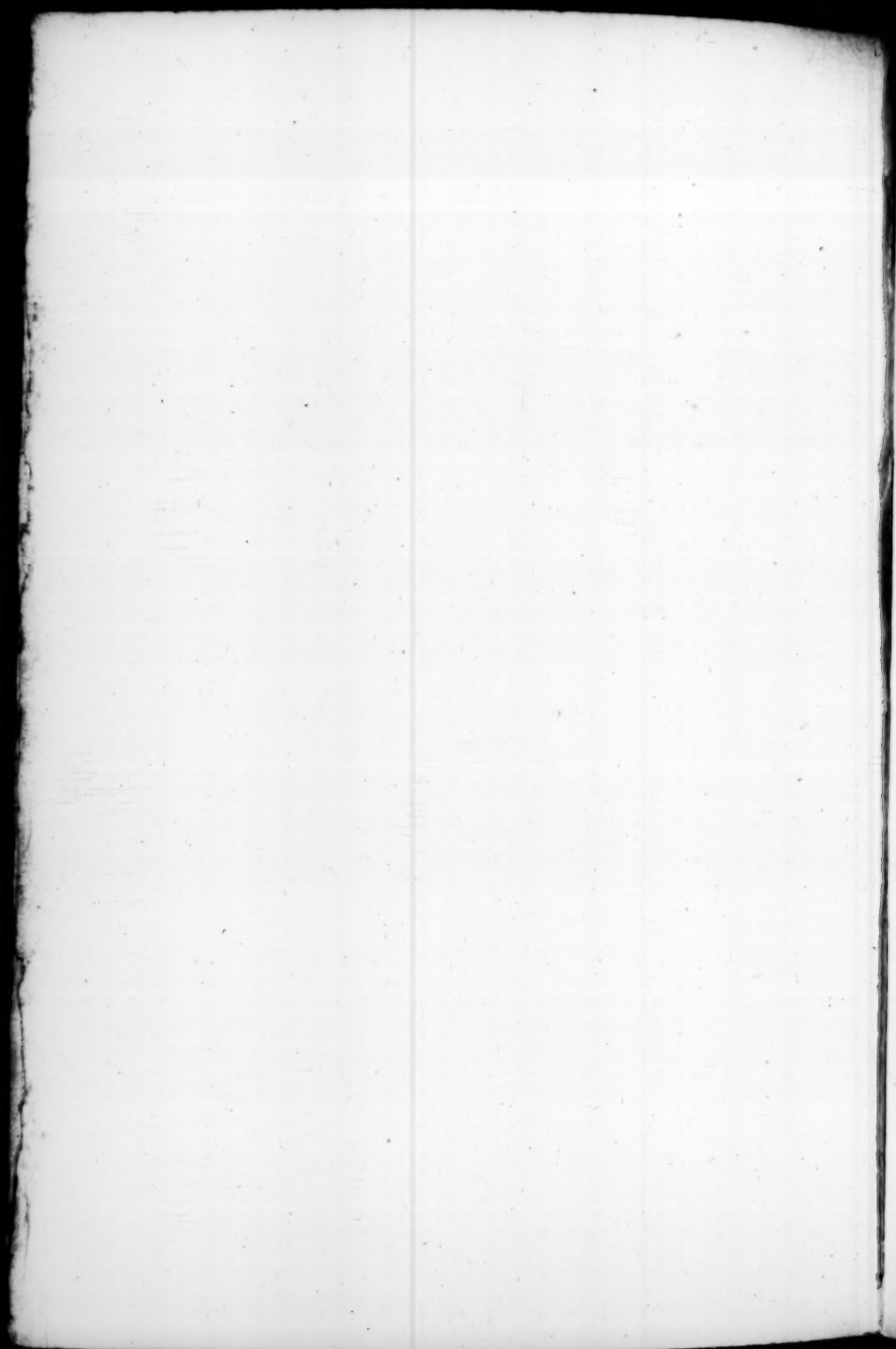
Of the tribe of Nephthalim were sealed twelve thousand.

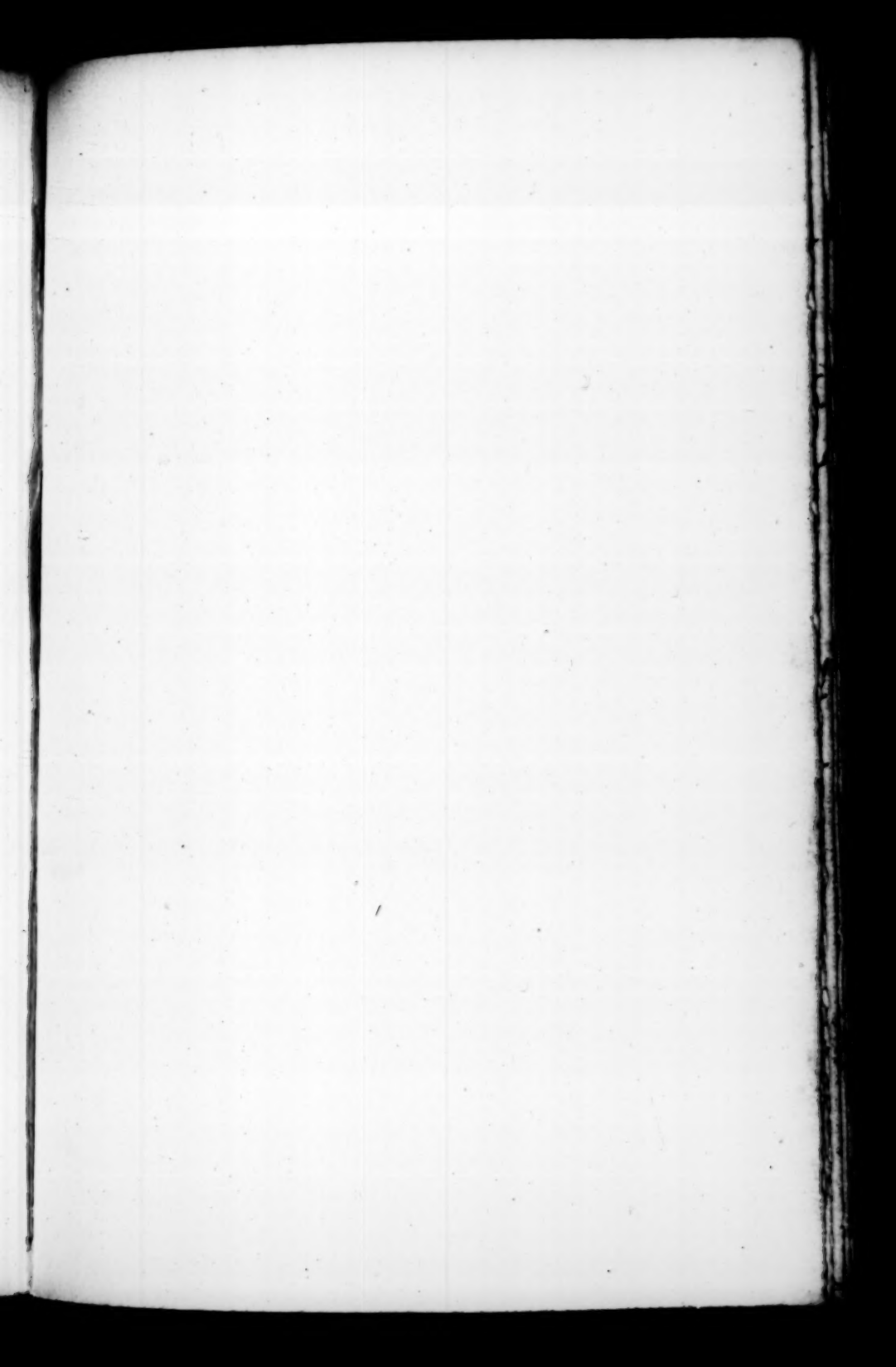
Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of









All Saints.

Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

Jesus seeing the multitudes went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The Communion.

The Order for the Administration of the Lords Supper, or Holy Communion

¶ **S**O many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate at least sometimes the day before.
¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be perswaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

Nos a Communionem quam prohibere
non possumus, nisi aut sponte confessum,
aut in aliquo Iudicio Ecclesiastico
vel seculari nominatum, atq; convictum.
This was the practice in St. Austin's
time, & seems to be agreeable to our laws

--- The practice of both Eastern
& western church has always been
for the priest to have his face
towards the East.

it seems necessary something should
be added to the rubric before
the Commandments in explanation
of the 4th Commandment.

Memoria proceptorum viam
Orationibus Hermit ad ealum. Test.
de Orat. c. 10

The Communion.

Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord *Amen.*

¶ Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou,
and

The Communion.

and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murther.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Almighty God, whose Kingdom is everlasting, and power infinite; Have mercy upon the whole Church,

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It is evident, that it was the custom of
the Greek & Latine churches to read some
select portions of the New Testament at
the celebration of the holy Communion
V. Conc. Valent. Can. 1. anno circa 500
to be added to the Rubrick

+ glory to be to thee O Lord

V. Chrysost. de Circis

Legimus Evangelium sanctis omnibus
cum timore et reverentia. Lit. Bas.

Sanctus antiphona S. Evangelium
Lit. Chrysost.

The Communion.

Church, and so rule the heart of thy chosen servant
JAMES, our king and governour, that he (knowing
whose Minister he is) may above all things seek thy ho-
nour and glory; and that we and all his Subjects (duly
considering whose Authority he hath) may faithfully
serve, honour and humbly obey him, in thee and for
thee, according to thy blessed word and ordinance
through Jesus Christ our Lord, who with thee and the
Holy Ghost, liveth and reigneth ever one God, world
without end. *Amen.*

¶ Or.

Almighty and everlasting God, we are taught by
thy holy Word, that the hearts of kings are in thy
rule and governance, and that thou dost dispose and turn
them as it seemeth best to thy godly wisdom; We hum-
bly beseech thee so to dispose and govern the heart of
JAMES thy servant our King and Governour, that
in all his thoughts, words, and works, he may ever seek
thy honour and glory, and study to preserve thy people
committed to his charge, in wealth, peace, and godli-
ness. Grant this, O merciful Father, for thy dear Sons
sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the
collect, the Priest shall read the Epistle, saying, The Epistle (or
The portion of Scripture appointed for the Epistle) is written
in the—Chapter of—beginning at the—verse. And the Epistle
ended, he shall say, Here endeth the Epistle. Then shall be read
the Gospel (The People all standing up) saying, The holy Gospel
is written in the—Chapter of—beginning at the—verse. And
the Gospel ended, shall be sung or said the Creed following, the People
still standing, as before.*

I Believe in one God the Father Almighty, Maker of
heaven and earth, and of all things visible and invi-
sible:

And in one Lord Jesus Christ, the only begotten Son
of God, Begotten of his Father before all worlds, God of
God, Light of Light, Very God of very God, Begotten
not made, being of one substance with the Father, By
whom

The Communion.

whom all things were made : Who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what Holy-days, or fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion ; and the Banns of Matrimony published ; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of divine Service, but by the Minister : Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

L Et your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. Matth. 5. 16.

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for your selves treasures in heaven where neither rust nor moth doth corrupt,

This Creed was composed in the second general
Council of Constantinople. anno 383.

The Council of Toledo anno 589
renewed, et per omnes Ecclesias Hispanie
et Gallie secundum formam
Orientalium Ecclesiarum Concilii
Constantinopolitani Symbolum
revertetur.

+ This needs some explanation.

post Lectionem legis et prophetarum
Epistolarum de Ordinibus allegatis
populum verbis et hortationibus. Const.
apost. c. 4

si presbyter, aliqua infirmitate prohibente
per scriptum non potuerit predicare, sanctorum
scripturarum Homilia ad ianibus recitarentur. Conc.

In Ecclesia primitiva omnibus diebus
quando Communio celebrabatur, fiebat
oblatus panis et vini; factâ oblatione
presbyter quantum satis erat
ad sacram Communionem affundens
eius contagebat, compositâ deinde
oblatione in altari sequentem
dicebat orationem,

Veni sanctificator omnipotens
aeternus deus, et benedic hoc
sacrificium tuo nomini preparatum
per Christum dominum nostrum.

post oblationem diptycha legebat

In ant. Liturg.

faciente

The Communion.

pt, and where thieves do not break through and steal.

S. Matth. 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that

The Communion.

that he hath : for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love ; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Heb. 11. 36.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto Lord : and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the People, in a decent Basin, to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And

sanctae virginis mariae, N. N. N. et
omnium martyrum. Item pro
spiritibus paucorum athenasii,
ambrosii &c & omnium paucorum

In alt. antig. Lit. gothica.
simulq; precantes oramus etiam
Domine pro animalibus famulorum
tuorum N. N. N. et omnium
fratrum nostrorum, quos de hoc
loco ad te vocare dignatus es.

according to the ancient practice.

v. gregor. Nazian. in Laud. Basilii

In altera Lit. ant. Sicut laudat

Dominus benedicit nos omnes, et
sanctificet in celebratione divinarum
et immaculatarum mysteriorum,
animasq; beatas requiescere faciat
cum sanctis et Iustis, sua ipsius
gratia et benignitate nunc et
semper, et in secula seculorum. Amen.

V. Testul. de Coron. milit.

Oblationes pro defunctis, pro Natalitio
annua die facimus.

Cyprian. Epist. 24. Sacrificia pro
eis semper, ut meministis, facimus.

The Communion.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully († to accept our alms and oblations, and) to receive these our Prayers which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours; and specially thy servant James our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy People give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless

○

thy

† putting
there is a
little more
& clean
water.

Lit. Edw. 6.
this was the
ancient
practice.

V. Justin
martyr apol
2. & Corne.
Cathag.
Can. 40.

The Communion.

+

thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our only Mediatour and Advocate. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this exhortation following.*

Dearly beloved, on--day next, I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Bloud of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there

Lit. Edm. 6.^R

and here wee doe give unto thee
with high praise & hearty thanks
for thy wonderful grace & virtue
declared in all thy saints from
the beginning of the world,
& chiefly in the glorious, & most
blessed Virgin mary, mother of
thy son Jesus christ our Lord,
& in thy holy patriarchs, prophets,
apostles, & martyrs, whose examples
O Lord, & steadfastness in thy faith, &
keeping thy holy commandments
grant us to follow: Wee commend
unto thy mercy O Lord all other

from us with the sign of faith,
I now rest in the sleep of peace,
grant unto them, we beseech thee,
thy mercy, & everlasting peace, &
that at the day of the generall
resurrection, we & all they, which
be of the mysticall body, of thy
sonne, may altogether bee set on
his right hand, & hear that his
most Joyfull voice. Come ye blessed
of my father & possesse the kingdom
which is prepared for you from the
beginning of the world.

v. Epiphan. laus. 25.

The Communion.

to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of absolution, together with Ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ If in case he shall see the People negligent to come to the holy Communion, in stead of the former, he shall use this exhortation.

Dearly beloved brethren, on--- I intend by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and

The Communion.

befeech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same;

super illa propitiatiois hostia
obsecramus Deum pro communi Ecclesiarum
pace, pro tranquillitate mundi, pro regibus,
pro socijs, pro agrotis, pro afflicto, in
summo pro omnibus ijs, qui egent
auxilio. Cyril. Catech. 5.

propheta sanctorum in fide
morientium devotè memoriam agimus,
tam illorum refrigerio gaudentes,
quam etiam vobis per iam in fide
consummationem postulantes.
Orig. Com. in Job. 3.

Note that in the primitive church
no man might stay & not communicate
according to that ancient Canon amongst
those commonly called the apostolical,

Let every faithful man, that comes
into the church, & continueth not
in prayer, & participation of the
blessed mysteries, be excommunicated.

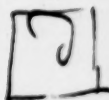
Can. aposto. 9

The form of consecration in the time
of 1st ambrose. V. amb. de sac. l. 4

The Communion.

same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: For the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.



DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Bloud of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and bloud of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death,

The Communion.

that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intended to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,*

v. August.
De salut.
Docum.
C. 33.
Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intollerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, For-

The promise of the ancient church
is clear, that all the Communicants
went up to the chancel to receive

Et apolog. Justini mart.

Not autem postea quoniam alii minus expressimur,
cum qui crediderit, ad eos qui fratres dicuntur
Quoniam cum in locum quo convenimus
comprobandi causa. sub finem precum nos
inter nos osculo salutamus, deinde ei;

cum accepit, laudem et gloriam omnium parenti,
filii, spiritusq; sancti nomine tribuit, gratiasq;
dum agit, quod ab eo his dignus sit habitus.
Quibus ite perfectis precibus, et gratiarum
actione, populus omnis qui adest, exclamant
dicens Amen. posteaquam et is qui
proest, gratias agit, et populus omnis
comprobavit, ii qui apud nos diaconi similes
dant minime, eorum qui adsunt -
percipiendum panem, Vinum, et aquam,
quae cum gratiarum actione consecrata
sunt, et ad eos qui absunt perferunt.
Atq; ubi hic apud nos Eucharistia
nominatur, quia ~~et~~ omnino alii participare
licet, nisi ei, qui et vera esse credit,

The Communion.

Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.

A Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. *Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what S. *John* saith.

If a man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. *John* 2. 1.

¶ After which the Priest shall proceed, saying;

† Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto

V. Cyp. de laps.

+ V. Cyp. de orat. dom.

ang. in psal. 147
psal. de temp.

serm. 44

The Communion.

unto thee, O Lord, * Holy Father, Almighty, everlasting God.

* *These words (Holy Father) must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ *Proper Prefaces.*

¶ *upon Christmas day and seven days after.*

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *upon Easter day, and seven days after.*

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore, &c.

¶ *upon Ascension day, and seven days after.*

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, &c.

¶ *Upon*

1. Lit.

3. Mas. Chryl.

4. 1

ambros. de

sacram. lib

6. Cop. 5

chryl. de

Hum. 3.

in 3. ad

coloss.

scire, quod in remissionem peccatorum
regenerationemq[ue] datur, et ita vivit
ut christus tradidit, Neq[ue] enim hoc ut
communem utatamq[ue] panem, utatamq[ue]
potum capimus, sed quemadmodum
per dei verbum homo factus Jesus Christus
conservatur nobis, et carnem et
sanguinem pro salute n[ost]ra habuit, sic
etiam cibum, qui per precies sermonis
quem ab eo accipimus, conservatur est,
(et qui sanguis carnesq[ue] nostre commutatio
aluntur) Jesu christi ej[us], qui homo
factus est, et carnem et sanguinem
esse accipimus. apostoli enim in
Commentariis suis, quae Evangelia
dicuntur, ita tibi Jesum praecepisse

bread et carnis, cum aucto pane, cum gratias
egisset dixit, hoc facite in memoriam mei
hoc est corpus meum; dixit etiam aucto
paulo, cum egisset gratias, hic est
sanguis meus.

The primitive Christians did daily
make a real oblation of Eucharist
in the receiving the holy sacrament,
which they used as a sacrifice of
praise, & were wont at the holy
altar, to commemorate & give
thanks for all the divine merits

Hoc est corpus meum, i.e. figura corporis
mei. Testat. in marc. c. 4.

The opinion of transubstantiation doth

in the ancient liturgies, for there they pray
(after the pronouncing of the words of Christ
this is my body) that the holy spirit may
descend & make that bread the body, &
that Cup the blood of Christ.

The doctrine of transubstantiation was not determined
by the Romanists till the Lutheran Council. Ant-
Lutheran concilium, transubstantiatio non fuit
dogma fidei. Scot. 4. sent. d. 11. q. 3.

Quia talis erat credere sine sub pane consecrato
sine quocunque modo esse verum corpus Christi
Erasm. Not. ad 1. Cor.

The master of the Sentences affirms it to be
only a memorial & representation of the
true sacrifice. V. pet. Lomb. sent. lib. 4 c. 12

Rabanus in annis anno 850 holds sacramentum
in alimentum corporis redigi, virtute autem

antiently the Deacon brought water to the Bishop &
presbyter to wash their hands immediately before the
celebration, Cyril Catech. myst. 5. Then the holy
Euch. was given, which is very ancient. V. Just. in ar. apol.
In Lit. antiq.

Diaconus accipiens thuribulum &
incensum dicit sacerdoti

Dia. Benedic domine incensum istud

Sac. Incensum tibi offerimus Christe
Deus in odorem suavitatis spirituales
mitte nobis gratiam spiritus sancti
nunce & semper. Amen.

ante quam ergo consecratur panis est. Amb.
De sac. l. 4. c. 5

Si ergo tanta vis est in sermonibus domini
Iesu, ut imparent esse quae non erant,

The Communion.

¶ upon Whitsunday, and six days after,

Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ upon the Feast of Trinity only.

Who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through
his

The Communion.

his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

holy

Chryl. 10th.

Vazianz.

De.

in remembrance

oblationem

officium

1. 6. 17th

St. Angine

V. Ambros.

Cib. 4. C. 4

Chryl.

Jer. 28

Inda prodit

ang. 28

Verb. Dom.

Jer. 28.

V. Ambros.

1. 4. 5.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the bread before the People, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.

A Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you, do this in remembrance of me. Likewise after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you, and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the bread.

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every Vessel

(be it Chalice or Flagon) in which there is any Wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds, himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People

corpus meum, quod pro vobis frangitur, et
datur in remissionem peccatorum.

Deinde accipiens calicem dicit similiter postquam coenavit
accipiens calicem de gemma
vitis, miscens, gratias agens

benedicens, sanctificans, dedit sanctis suis
discipulis et apostolis dicens, bibite
ex hoc omnes, hic est sanguis meus
novi Testamenti, qui pro vobis et multis
effunditur in remissionem peccatorum.

hoc facite in meam commemorationem
quicunque enim comederitis panem
hunc et hunc calicem bibitis, mortem
filii annuntiatis, et resurrectionem eius
confitemini donec veniat.

1ac. ipsum spiritum tuum sanctissimum dimitte
nunquam quousque domine in nos ut superemur

The Communion.

People also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,

THe Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. +

¶ And the Minister that delivereth the Cup to any one, shall say,

THe Bloud of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs Bloud was shed for thee, and be thankful. +

¶ If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at (Our Saviour Christ in the same night, &c.) for the blessing of the bread; and at (Likewise after Supper, &c.) for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the People repeating after him every petition.

Our Father, which art in heaven; hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever Amen.

¶ After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his bloud, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our

-- 2

The party receiving

he say Amen

which way

the ancient

usage.

v. Cyr.

which

myst. 5

ambros. 2a

laer. 1. 4

c. 5.

aug. resp.

ad 1000.

2u. 49.

exp. 2. 1. 10

63 ad 1000.

The Communion.

our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung;*

Gl. Come. **G**Lory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the

sanctificat et efficit hunc panem
corpus sanctum Christi tui. Et
calicem hunc pretiosum sanguinem
Christi tui.

Benedictio ab Episcopo vel
sacerdote datur, ad quam presentes
se inclinant, post benedictionem
sacerdos communicat, deinde fideles
communicant ad altare accedunt.

In Ecclesia Carthaginiensi velle
Augustinus psalmi sive hymni cantabantur
tempore Communionis.

Offerimus quidem, sed recordationem
facientes mortis ejus, et una est haec hostia
non multa, — quia semel oblata in
sancto sanctorum, hoc autem sacrificium

Ille mirabilem grandam ~~benedictionem~~ pro nostra
omnium salute dedit, memoriam nobis tradens
hoc sacrificium continue offerendum. Ench. de m. s.
Gosang. l. 1 cap. 10

This benediction is a peculiar office of
the Bishop if present, & in the primitive
church was given immediately before
the receiving of the blessed sacrament.
the people receiving it (inclining their
bowing down their heads, because the
primitive Christians ^{of the East} manner was
at certain times ~~to pray kneeling~~ to pray standing.

secundum antiquam Ecclesie consuetudinem
omnes tam Corporis quam sanguinis communicant
agrim. in Joh. 6.

Similitudinem pretiosi sanguinis bibis, ut
nullus horror erroris sit, et pretium hanc
operetur redemptionis. amb. de sac. l. 4. c. 4

The Communion.

the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, If he be present) shall let them depart with this blessing.

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always, *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also as often as occasion shall serve after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

Assist us mercifully, O Lord in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; That among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit
of

The Communion.

of good living, to the honour and praise of thy Name through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ **U**pon the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the good estate of the Catholick Church of Christ) together with one or mo of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to Communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And

This is to be enforced

& put in practice.

Et apolog. Just. Mart.

Die vero qui solis dicitur, omnes qui in
opidis vel agris morantur, unum in locum
conveniunt, commentariisq; apostolorum,
vel prophetarum scripta leguntur,
Deinde ubi is, qui legit, desistit, is qui
praestit ad monet & hortatur, ut ea quae
lecta sunt bona imitentur, tum singulis
omnes et comprecantur, conclusis porciis,
panis, vinumq; et aqua afferuntur,
hinc is qui primum locum tenet, precatur, —
gratiarumq; actionem mittit, & iis quae cum
gratiarum actione consecrata sunt,
omnes quisq; participat, eademq; ad eos, qui
absunt dicens dantur praeferaenda.

By this it is plain that the Communion was
part of the service in the primitive church and all

Et Eucharistia reservata olim
victicum infirmis datum, exempla
1.^h Ambrosii in Extremis. V. palladium
de vita 1.^h Joh. Chrysost. Optat.
lib. prim. contra Donatistas. & Vit.
1.^h Basilii magni. Item Concil. Laodic.

Corporealis substantiae retinet speciem
Id virtutis divinae invisibili efficentia
probat adesse praesentiam. Cyr. de
can. Dom.

Oportet igitur et nos in sumptionibus
Divinorum mysteriorum indubitatum
retinere fidem, et non quiescere quomodo. Bern.

of the manner of the administration
of the holy communion in the ancient.

The Communion.

And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest wheat Bread that conveniently may be gotten.

And if any of the Bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

The Bread and wine for the Communion shall be provided by the Curate and the Church-wardens, at the Charges of the Parishes.

And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all ecclesiastical duties, accustomedly due, then and at that time to be paid.

After the divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such prophanation, and disorder in the holy Communion as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance, and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Christians) And the natural Body and Blood of

Publick Baptism of Infants.

of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants, to be used in the Church.

THe people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holydays when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be Baptized upon any other day.

*Sponsors
Godfathers and
Godmothers*

¶ And note, that there shall be for every Male-child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

*Parents
and
the Curate*

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already Baptized, or no?

¶ If they answer, No: then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature he cannot have, that he may be baptized with Water and the Holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶

¶ This

To be enforced that all children be
brought to church to be baptized,
except in cases of necessity, & then
at home, as soon as may be

pro hoc et Ecclesia ab apostolicis traditionem
accepit, Chian. parvulis baptismum dare
Orig. Hom. in Rom. 6. Hom. 5 in Levit. 12. 13. et
Hom. 14. in Luc. 2. Cyr. Epist. 59.

Quod universa tenet Ecclesia, nec
considerans contrarium, sed semper retentum
est, non nisi auctoritate apostolica
traditum rectissime creditur. Aug. in Donat.
l. 4. c. 23. v. Test. de Bap. c. 12

In Lit. Lect.

185.

^ sanctify this fountain of baptism,
^ thou which art the sanctifier of all
things, & further

In Lit. Edw. 6th

O most mercifull god our saviour Jesus
christ, who hast ordained the element
of water for the regeneration of
thy faithfull people, upon whom being baptised in
the river Jordan the holy ghost, came down
in the likeness of a dove, send down & be present
the same thy holy spirit to assist us, & be present
thru our invocation of thy holy name, sanctify this
fountain of baptism, thou that art the sanctifier of all things
that by the power of thy word all those that shall be
baptised therein may be spiritually regenerated,

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¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy wel-beloved Son Jesus Christ in the river Jordan didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash *him* and sanctifie *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyfull through hope and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy welbeloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those
P that

Publick Baptism of Infants.

that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ. who
liveth

In Lit. Rom. 6.

Receive the sign of the Crosse both in thy forehead & in thy breast in token that thou art [as hereafter express.]

In the primitive church there were two signings with the Crosse one before baptism, the other after.

Credit diam catechumenus in cruce Domini quā et ipse signatur, sed nisi baptizatus fuerit de Ambros. de iis qui initiantur. C. 4.

Nondum per sacrum baptismum renati estis, sed per signum crucis in altera sancte matris Ecclesie jam concepti estis. August. de Symbolo l. 2. c. 1.

In the primitive church the persons to be baptized were first crucified. of which there is frequent mention in

1^e Cyprian. Test. 1^e anst. & theq.
Vid. (it. Edov. 6^h where there is a
forme agreeable to the usage of the ancient
church.

accommodat illis mater Ecclesia
aliorum pedes ut veniant, aliorum
cor ut credant, aliorum linguam
ut fideant. Aug. de verbis apst.
serm. 10.

V. Test. de Corona. milit. sub Antistitijs
manu corollamur ut renunciare diaboli
et pompa et angelis suis.

V. Cyprian. Epist. 7. Rogat. &
Hieron. in psal. 123. Ambros. de iust. l. 2
idem de sacram. l. 1. c. 2. Hieron.
in Luciferian. Cyprian. Epist. 50 ad Januar.

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liveth and reigneth with thee, and the holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for : which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his commandments.

I demand therefore,

Dost thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer.

I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only begotten Son our Lord ? And that he was conceived by the Holy Ghost ; born of the virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come

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again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ *Then shall the Priest say,*

O merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Allmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both Water and Bloud, and gave commandment to his disciples that they

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Immersion or dipping is not of the necessity
of this Sacrament. V. Cyprian. Epist ad
magna.

Dipping was the more ancient Custom
in respect of persons adult, but after whole
Nations became Christians & rarely any
but infants were brought to the font
this Custom was discontinued especially
in the western Church, & aspersion used,
& tho dipping continued in the Eastern
church, yet for children the water was
warmed.

In Lit. Ebor. 6. shall dip it in the water thrice
V. Ambros. De Spiritu Sancto L. 2. C. 11. & De
Sacram. l. 11. C. 7. & Concl. Tolet. Can. 4

In Lit. Ebor. 6. There shall the priest

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they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certifie him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ But if they certifie, that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words,

N I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Priest say,

WE receive this child into the congregation of Christs flock, and do † sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil, and to continue Christs faithful soldier and servant unto his lives end. *Amen.*

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of his life according to this beginning.

1 Roy. 2
Spw. 1 me. 2.2
+ Cyp. l. 1. 2 p. 2
Ambros. De Sac.
l. 2. c. 5. ang.
De Bapt. in Donat

+ These
Rubrics in

Be explained

in the sign of

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v. Test. adv.

max. l. 2. 5

Cyp. Catech. 2

ne nos puer

crucifixi, sed

ubi pueri

signum est,

crucis ejus

signum habemus

ang. in gal. 6. 14.

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¶ Then shall be said, all kneeling,

Our Father, which art in heaven ; hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his Resurrection ; so that finally with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

FOrasmuch as *this child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember that it is your parts and duties to see that *this Infant* be taught so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to *his* souls health ; and that *this child* may be virtuously brought up to lead a godly and a Christian life ; remembering

Jesus Christ who hath regenerated thee
by water & the holy ghost, & hath given
into thee the remission of all thy sins: he
cometh now to anoint thee with the unction
of his holy spirit, & bring thee to the
inheritance of everlasting life. Amen
This Ceremony is very ancient.

Expressi de Lavacro per unguinum benedicti
unctione de pristina disciplina. Tertull. de Bapt.
Unge neesse est cum qui baptizatus sit
Cypri. Epist. ad Iannar.

V. August. de Eccles. dogm. Chrysost. Hom.
8. ad Colos. Ambros. de Sacram. l. 1. c. 2

The signe of the Cross called by the fathers
signaculum dominicum. V. Tertull. de
Bapt. c. 4. ^{Bas. de spir. sanct. c. 27. Tom 2} Epiphani. Heres. 30. August.
de Verb. apost. Non est reprobanda sententia

Quicumque viri, quaecumque mulieres de
sacro fonte filios spiritualiter exceperunt
cognoscant se propriis. fidei junctores -
exhibere. Aug. De Temp. serm. 136

Quos enim et baptismus suscepitis
sociate, et castitate. Item de rect. et cath. concis.

Private Baptism.

bring always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

It is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth. Canon first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

THe Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer then the first or second Sunday next after their Birth, or Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses, but when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some

Private Baptism.

one that is present, the Minister shall pour water upon it, saying these words ;

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son so *he* may be also of his resurrection : and that finally with the residue of thy Saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ And let them not doubt but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet notwithstanding, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used : In which case he shall say thus,

I certify you that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

But if the child were baptized by any other lawful Minister, then the Minister of the Parish where the child was born or christened shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying.

BY whom was this child baptized ?
Who was present when this child was baptized ?

Because some things essential to this Sacrament may happen to be omitted through fear or hast, in such times of extremity ; therefore I demand further of you,

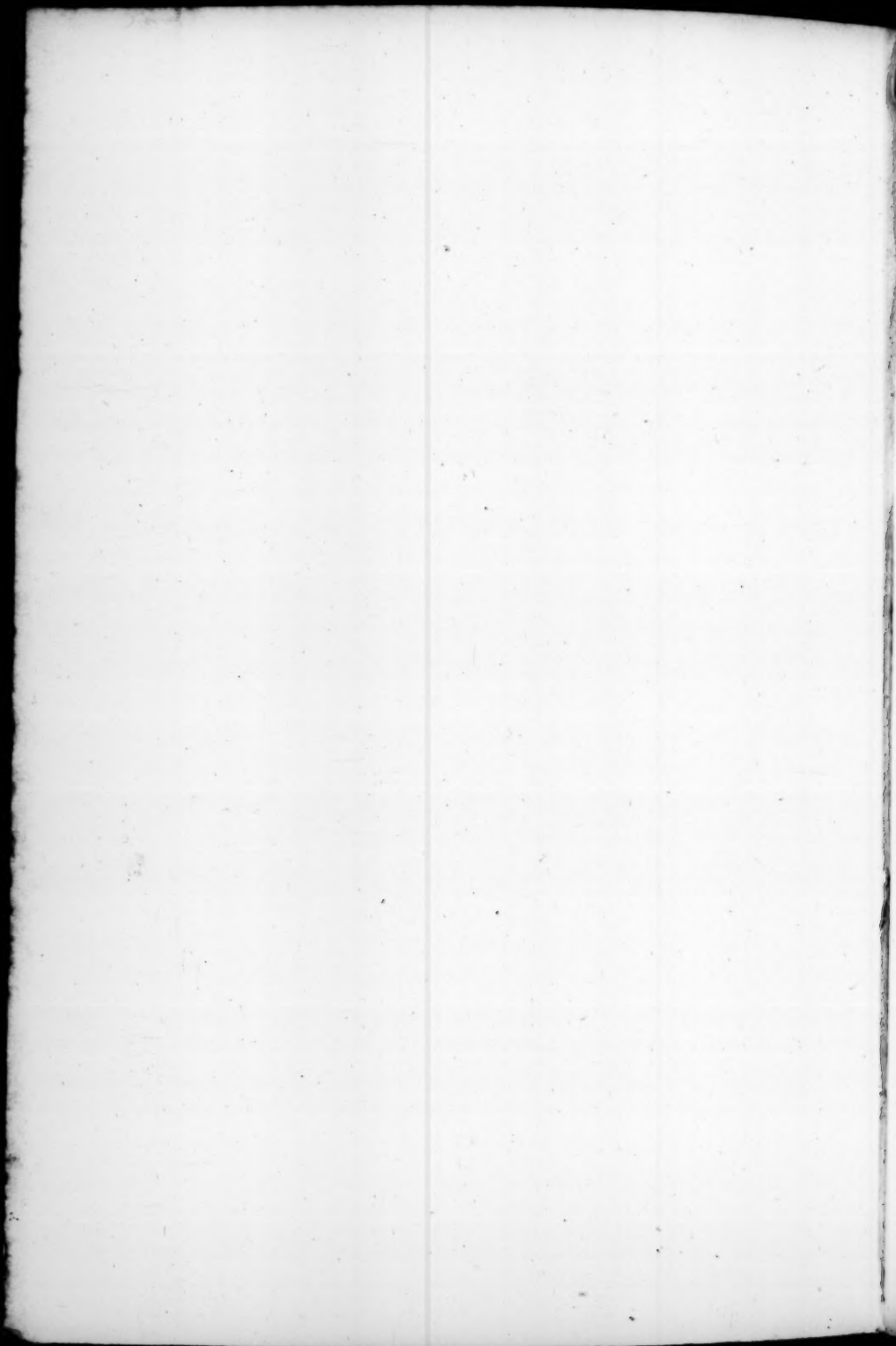
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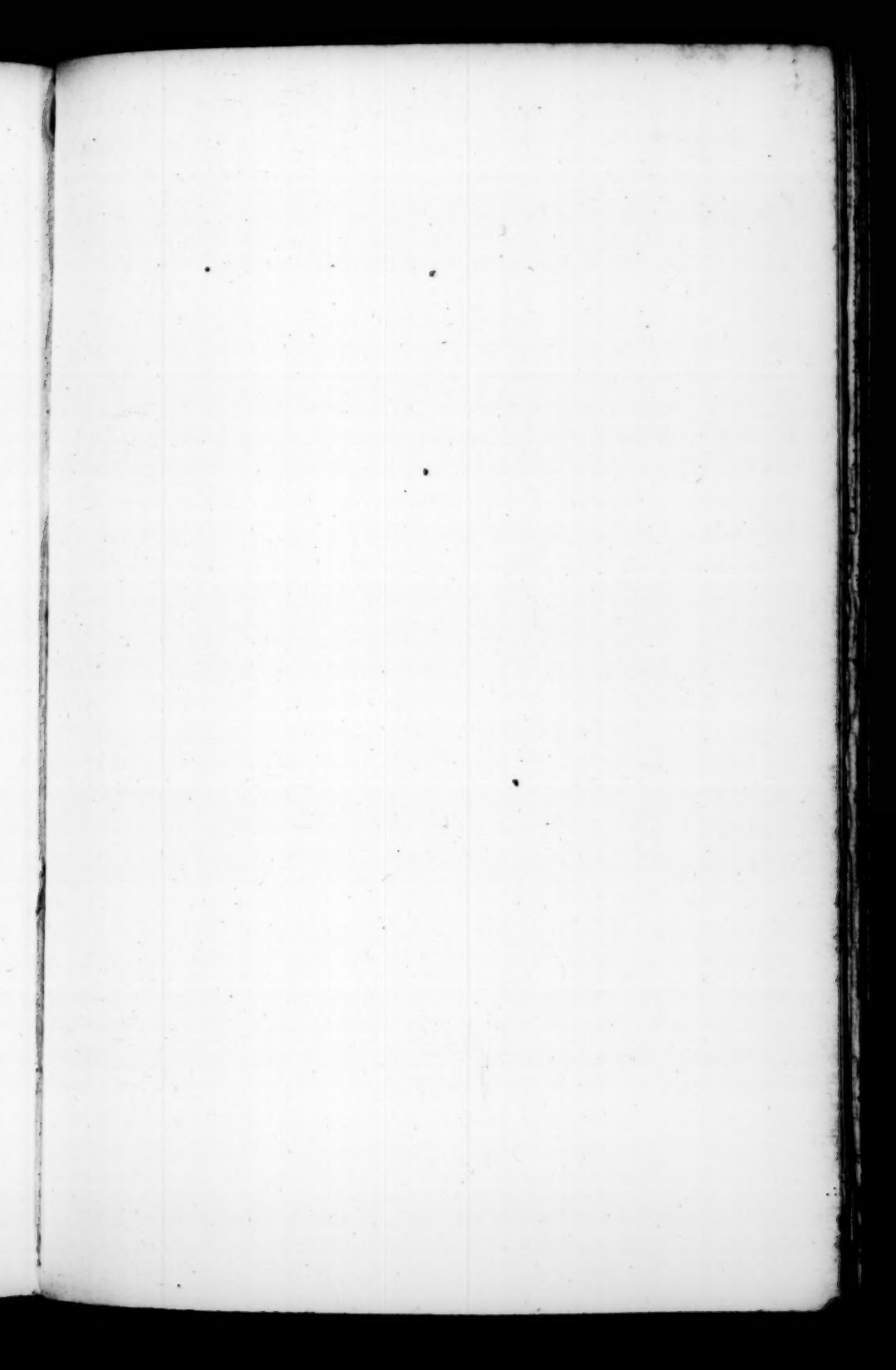
private Baptism in case of necessity,
if of uncontested antiquity.

In sacramentis salutariis necessitate
cogente, & deo indulgentiam suam
largienti totum credentibus conferunt
divina compendia. Cyrilian. Epist. ad Magn.

The ancient christians did affirm, that
there would be no salvation in an ordinary
way but by baptism. V. Text. de Bap. c. 12
V. Ambros. de libro Valentin.

The ancient church expressly forbade women
to baptize. V. Text. de Bap. c. 13. Conc.
Carthag. 4. Can. 100. Epiph. pan. ar. l. 1 Tom 3
And persons not in order. V. Balsamon
in Conc. Sardien. notis ap. Bever. p. 201





* Si agram Iste alius non est Baptismi
Sacramentum. Ambros. De us qui in baptismo
Cap. 41.

* In the name of the Father, & of the Son,
& of the Holy Ghost. V. Council. Nicaen.
Can. 18. & Conc. Constantin. Can. 17.

Private Baptism.

With what matter was this child baptized ?

With what words was this child baptized ?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be ; then shall not be Christen the child again, but shall receive him as one of the flock of true Christian People, saying thus,

I Certifie you that in this case all is well done, and according unto due Order, concerning the baptizing of this child ; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life : For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms put his hands upon them and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him ; how he blamed those that would have kept them from him ; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them ; for he embraced them in his arms, he laid his hands upon them, and blessed them Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced *him* with the arms

Private Baptism.

arms of his mercy, and as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be lead by them?

Answer.

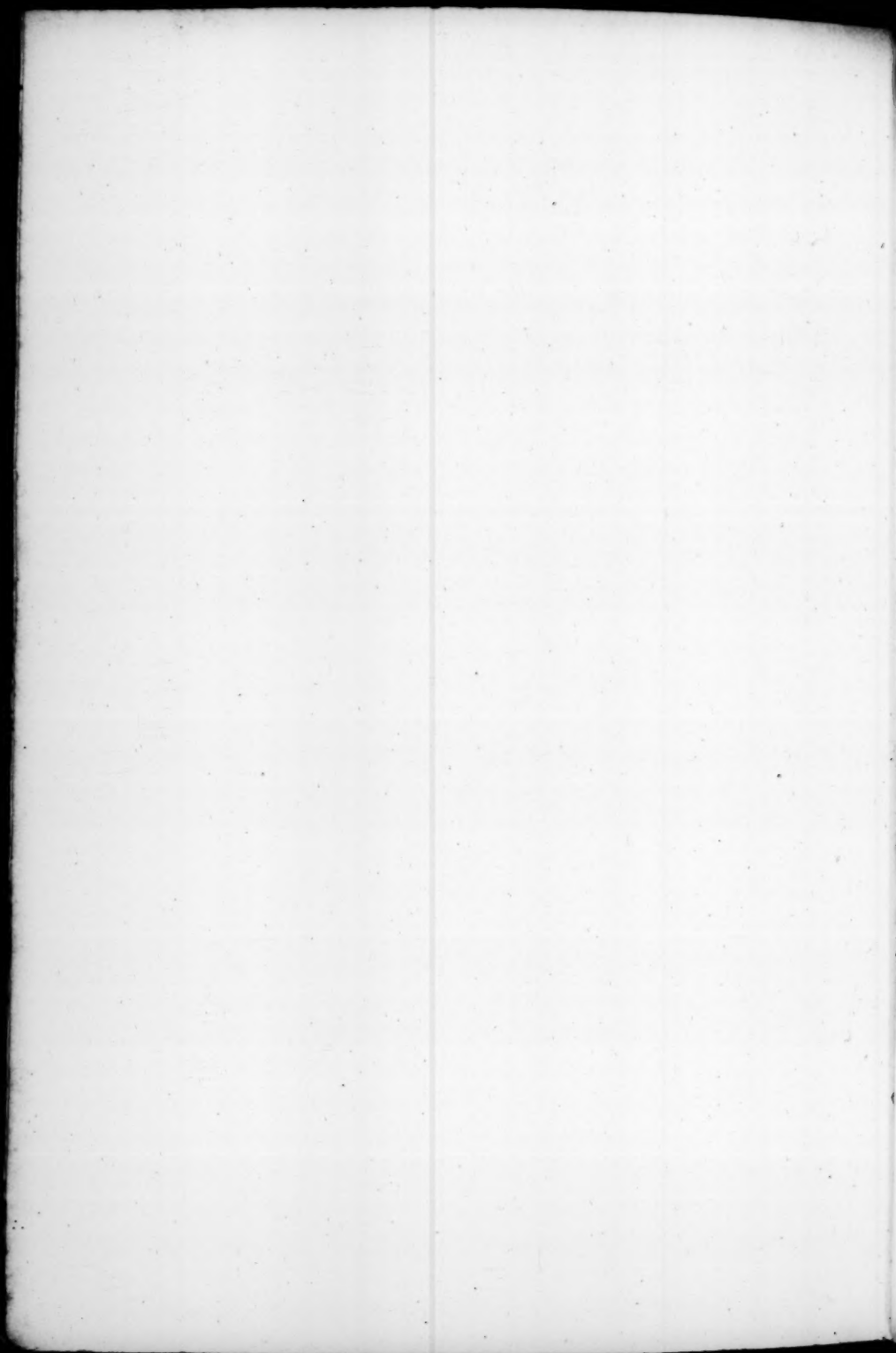
I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord?
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Private Baptism.

and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

WE receive this child into the congregation of Christs flock, and do † sign him with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christs faithful soldier and servant unto *his* lives end. Amen.

† *The Priest shall make a cross upon the childs forehead.*

¶ *Then shall the Priest say,*

Seeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate

Private Baptism.

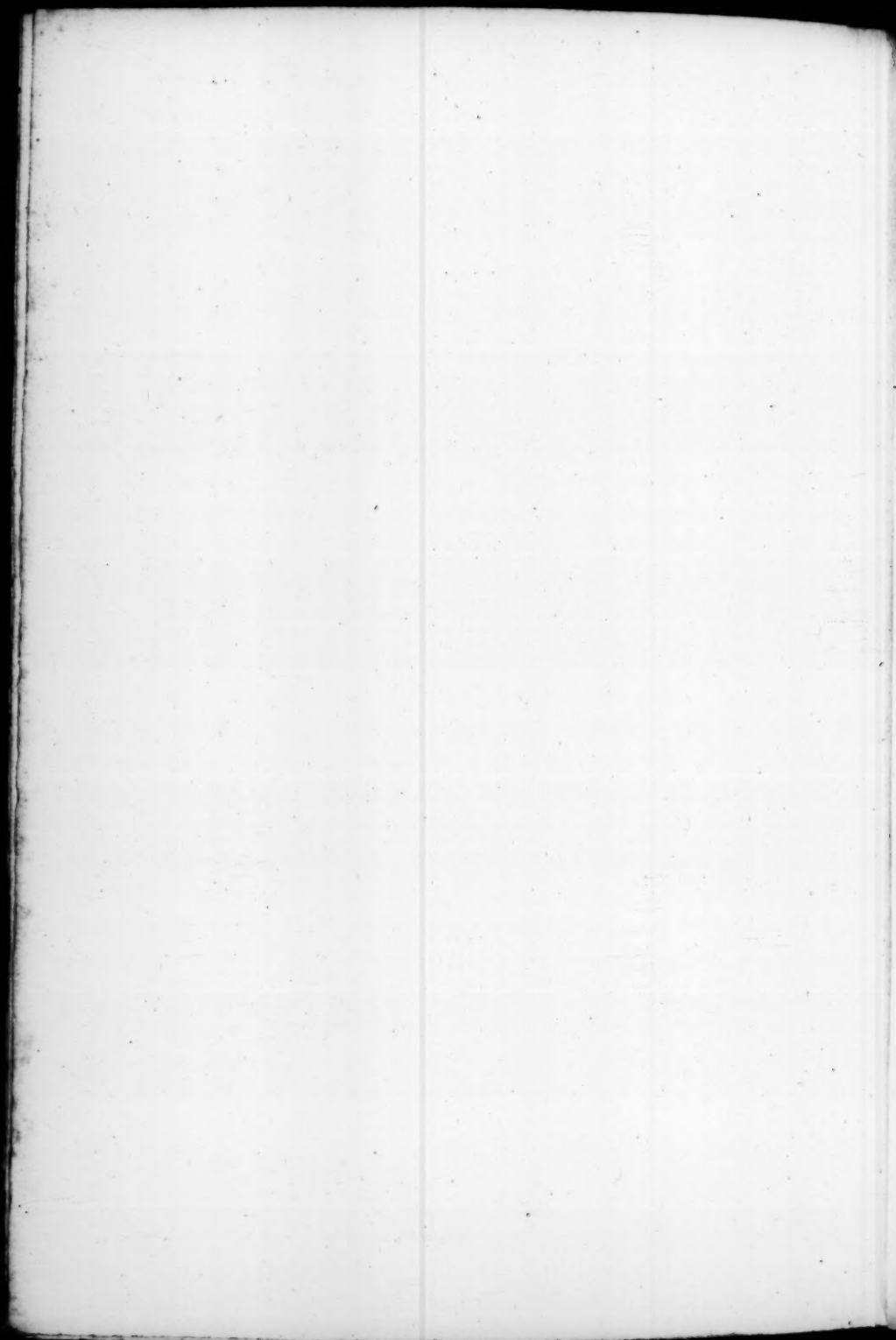
rate this Infant with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he is* made partaker of the death of thy Son, *he* may also be partaker of his Resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

FOrasmuch as *this child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

† ¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son and of the Holy Ghost, (which are essential parts of Baptism) then
let

+ placuit de infantibus, quos non
invenimus firmi testes quibus sine
controversiâ baptizatos esse dicant, sine
offensione ullâ posse eos baptizari.
Conc. 5. Carthag. Can. 6.



Baptism of those of riper years.

let the Priest baptize it in the form before appointed for publick Baptism of Infants; saving that at the dipping of the child in the Font, he shall use this form of words.

IF thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Ministration of *Baptism* to such as are of riper years, and able to answer for themselves.

WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No: then shall the Priest say,

Dearly beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons, that which by nature they cannot have, that they may be baptized with water and the Holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Then

Baptism of those of riper years.

¶ Then the Priest shall say,

Let us pray.

(And here all the Congregation shall kneel.)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these* thy servants; wash *them*, and sanctifie *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful in hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

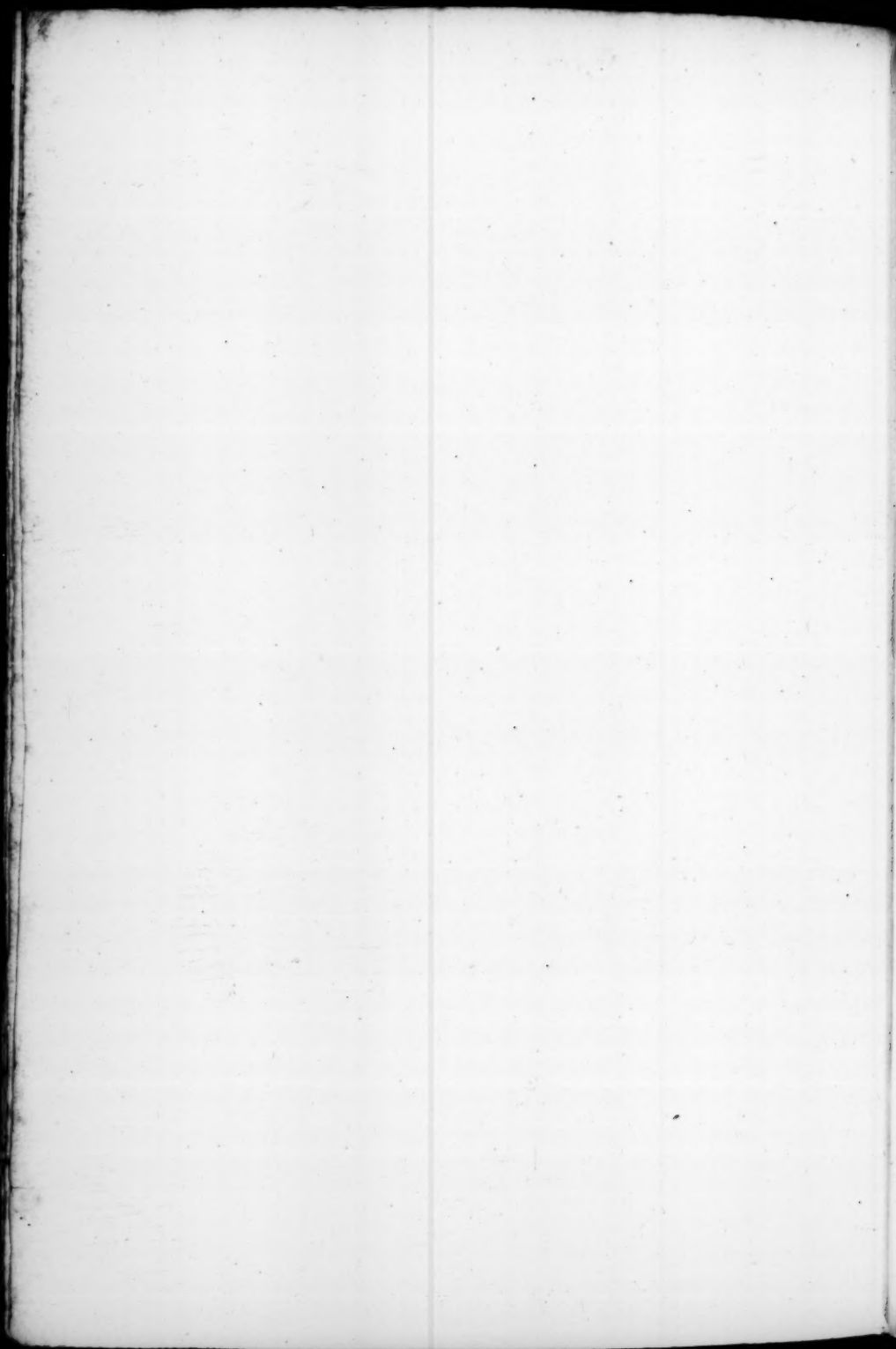
ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock and it shall be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John,

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Baptism of those of riper years.

in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his Ascension into heaven, (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the World, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive

Baptism of those of riper years.

receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience towards God) by the Resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge; and confirm this faith in us evermore: Give thy holy Spirit to *these persons* that *they* may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever.
Amen.

¶ Then the Priest shall speak to the persons to be baptized on this wise.

WElbeloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus
Christ

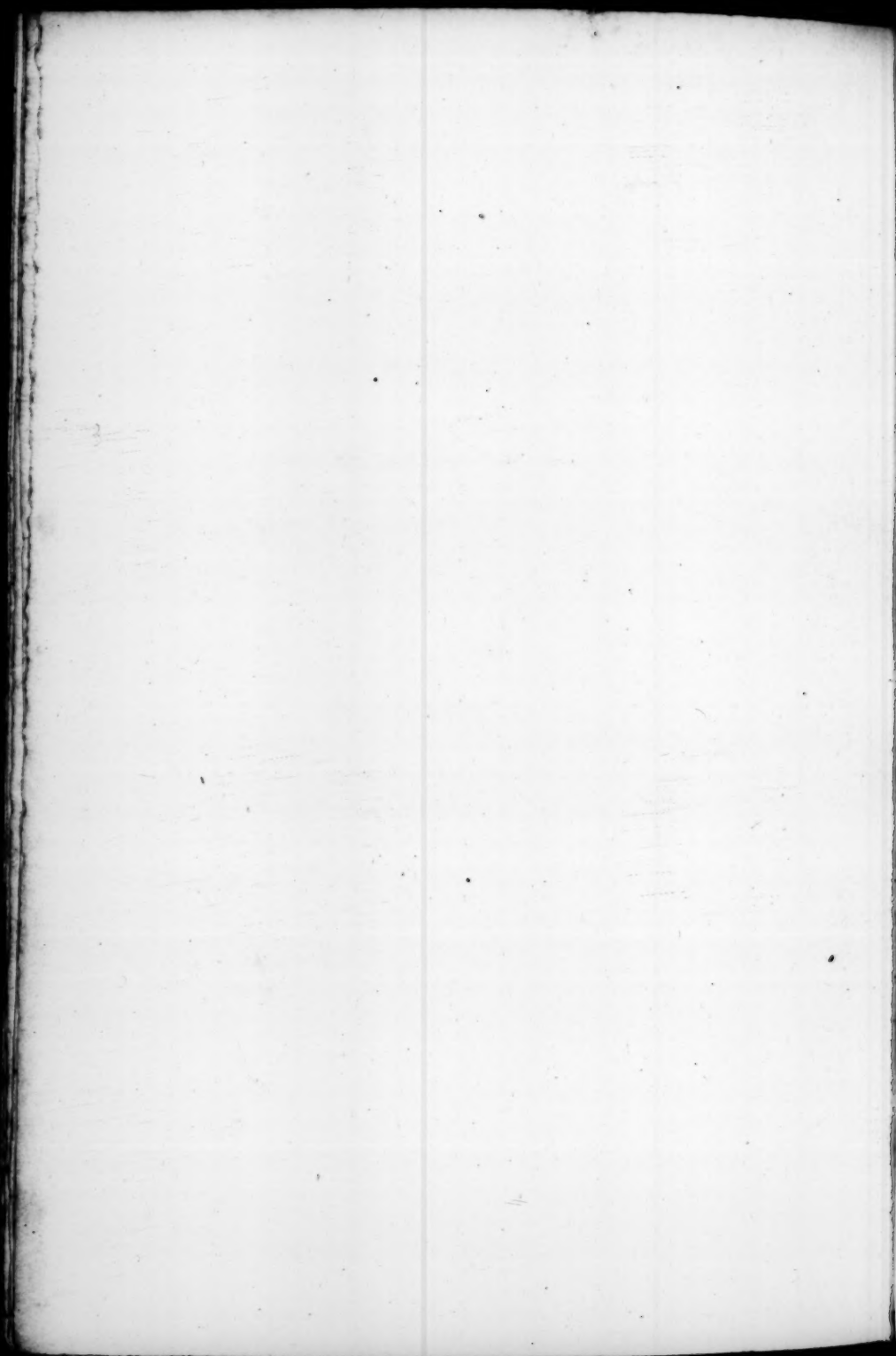
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Baptism of those of riper years.

Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your Witnesses, and this whole Congregation that ye will renounce the devil and all his works, and constantly believe Gods holy Word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following.

Question,

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

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Questions.

Baptism of those of riper years.

Question.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Lmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both Water and Bloud, and gave commandment to his Disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ *Then*

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Baptism of those of riper years.

¶ Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers, the Name; and then shall dip him in the water, or pour water upon him, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this person into the congregation of Christs flock, and † do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto his lives end. Amen.

¶ Then shall the Priest say,

SEeing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy

Baptism of those of riper years.

thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. *Amen.*

¶ Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.

FOrasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this Congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

(¶ And then speaking to the new baptized persons, he shall proceed and say,)

ANd as for you who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for publick Baptism of Infants, or (in case of extreme danger) the Office for private Baptism, only changing the word (Infant) for (Child or Person) as occasion requireth.

A CATE.

antiently the party baptised, if adult
was immediately confirmed. v. Tertull. de
Baptis. Egressi de lavacro perungimus benedictâ
unctione de pristina disciplina, debine manus
impositur. The presbyter might anoint
but imposition of hands was always

The necessity & usefulness of this duty
appears from the antiquity of it in the
church, & the continuance of it since,
1st amb. says it was derived from the
Genes. Comment. in Ephes. 4.

Eusebius Hist. l. 5. c. 10 notes, that in the
year 181 when pantenus was Catechist
at Alexandria, that office had flourished
there for a long time, & no man that
has but looked into Antiquity can be
ignorant what care was taken in the
primitive times to instruct Catechumens
V. Euseb. l. 6. c. 3. Cyp. ad Cle. Epist. 24
Concil. Eliberitan. Can. 42. Hieron. Epist.
ad pammach. Cyril Hieron. Cat. Mystag. 1.
Concil. Laodiceen. Can. 59. Concil. Elibent.
Can. 38. Amphiloh. in vita Bas. Aug.

A CATECHISM,

That is to say, *An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.*

Question.

WHat is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my Name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, Born of the Virgin Mary,

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Suffered

A Catechism.

Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, and the life everlasting. Amen

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be.

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God

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A Catechism.

God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy mother, that thy days may belong in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, & to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Question. What is thy duty towards thy neighbour?

Answer. My duty towards my neighbour is to love him

A Catechism.

him as my self, and to do to all men, as I would they should do unto me. To love honour, and succour my father and mother. To honour and obey the King and all that are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, & chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, & obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep

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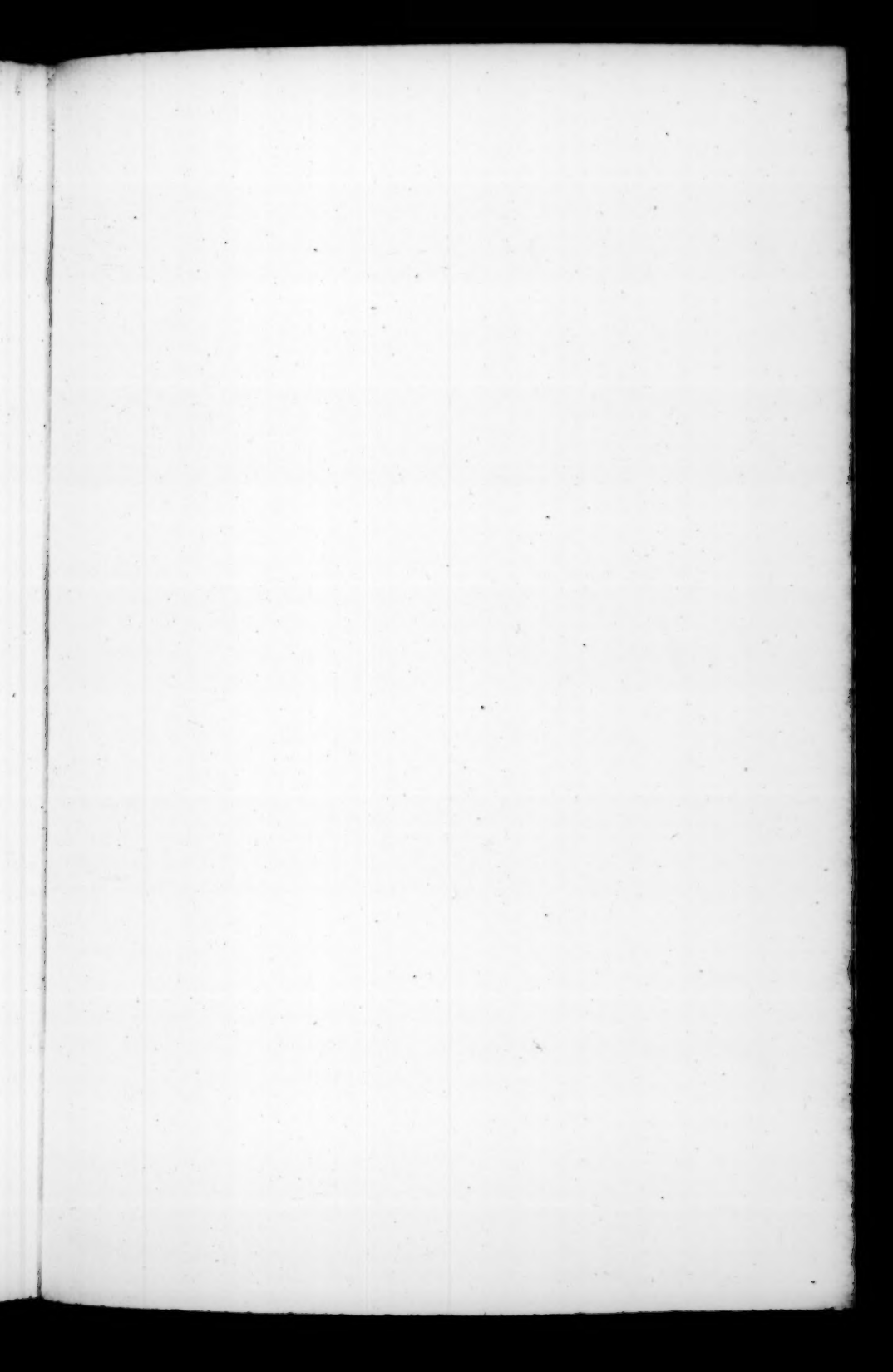
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^t (yprian Epist. 72. ad Stephan. Tunc esse
filii dei possunt si utroq; sacramentu
was constant, speaking of baptism & Confirmation
1^t and he mentions Christ's sacramentum.

It was thought by some (says Mr. Lⁱ Herbert
in his history of Hen. 8th p. 405. ad ann.
1536) that penance might have been
retained as a sacrament, both as there
is no other general way then aversion
from sin, & conversion to god known
for making their peace with him, &
obtaining pardon, & this being an
uncontroverted signe of the operation of
god's spirit in our hearts, pardoneth

A Catechism.

keep us from all sin and wickedness, and from our ghosly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two: the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lords Supper ordained?

Answer.

A Catechism.

Answer. For the continual remembrance of the sacrifice of the Death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lords Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part or thing signified?

Answer. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lords Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

✕ ¶ The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother tongue, the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation,

¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall

acknowledged not only as a particular
Sacrament of grace, but an universal
of the reasonable nature of mankind
wherever it be found, & therefore
worthy its former name & authority
were abused in Absolution taken away.

That is to say if the primitive
practice of public penance & absolution
in the face of the church were
restored.

+ public Catechising upon Sundays
in the afternoon to be enjoined
strictly. 1st Amb. 1st Aug. & the greatest
of the fathers did not disdaim it, & if certain
sermons can do a little good upon uncatechised

Laying on of hands upon persons baptised
was an apostolical practice. V. Acts. c. 8.
ve. 14. 15. 16. 17. & Acts. 19. ve. 6. Ephes.
1. ve. 13. Cor. 2. ve. 1. 21. 22. Heb. 6. ve. 1. 2.
V. Cyr. Epist. 72. Tertul. who lived in
the 2^d Century plainly says, Ichine manus
impositur, advocans & invitans spiritum
sanctum. De Bapt. c. 6. Idem de Resur.
carnis c. 8, & Epist. ad Iubaian. 73.
V. Ensel. Eccl. Hist. l. 6. c. 33. &
Concil. Laodi. can. 48.

post fontem superest, ut perfectior
fiat, quando ad invocationem sacerdotis
spiritus sanctus infunditur. Amb. de
sacram. l. 3. c. 2^a ^{& lib. de initiati. c. 7.} V. Hieron. Comment.
in Heb. 6 initio. & Dial. adv. Luciferianum

Confirmation.

shall either bring, or send in writing, with his hands subscribed thereunto, the Names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop approve of them, he shall Confirm them in manner following.

The Order of CONFIRMATION, or laying on of hands upon those that are baptized, and come to years of discretion.

¶ Upon the day appointed, all that are to be then Confirmed, being placed, and standing in Order before the Bishop; he (or some other Minister appointed by him) shall read this preface following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And

Confirmation.

¶ And every one shall audibly answer,

I do.

The Bishop.

Our help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

+

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Lay thy
mighty
hand upon

Defend, O Lord, this thy child (or, *this thy servant*) with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

him, I promise

¶ Then shall the Bishop say,

The Lord be with you.

Given by the

Answer. And with thy Spirit.

power of thy goodness, keep this holy seal

¶ And

invaluable I thank thee to bring him to eternal life.

* De hinc manus imponitur, advocans et
invocans spiritum sanctum. Act.

et confirmationem unitatis in ecclesia
Christi a pontifice fieri solet. Ambros. in heb.
ad solis Episcopos. Aug. Inapt. 44. in N. T.
Chrysost. Hom. in 18. Act.

manus autem imponitur, quid est aliud,
nisi oratio super hominem. Aug. in Donat.

de Bapt. L. 3. c. 17.

* In Lit. Rom. 6th

sign them with the Cross, & make them to be thine
for ever by the virtue of thy holy Cross
& passion. confirm & strengthen them with the
inward motion of thy holy ghost, mercifully unto
everlasting life. Amen

Then the Bishop shall cross them in the forehead
& lay his hands upon their heads saying
I sign thee with the sign of the Cross, & lay

In impositione manuum sequitur
consuetudinem ecclesie, licet non de necessitate
spiritus constet aliquem baptizatum.
Hieron. adv. Lucifer. Tom. 2. p. 187.

Confirmation.

¶ And all (*kneeling down*) the Bishop shall add,

Let us pray.

Our Father which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty ; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certifye them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them ; let thy holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The

Matrimony.

The Form of Solemnization of MATRIMONY.

First, the Banns of all that are to be Married together must be published in the Church three severall Sundays or holy days in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying, after the accustomed manner,

I publish the Banns of Marriage between *M*, of—— and *N*, of—— If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, (*second*, or *third*) time of Asking.

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children,

It is fitt that the Bridegroom & bride
be joyned by the Bishops concurrence
that the marriage may be according to the
Lord & not according to (Luth. Ignat. Epist.
id polycarp. v. Test. ad V. v. l. 2

Concil. 4. Carth. Can. 13 decreed anno 398
that the man & his spouse should be brought
to be blessed by the priest before they came
together, otherwise it was not esteemed a
lawfull marriage.

Test. speaking of the primitive christians
lib. de predict. says Apud nos
omnes conjunctiones, id est non
apud Ecclesiam professa sunt in matrimonium
ac fornicationem Iudicari periclitantur.

Nuptiae autem liberorum provere andorum causam
maiores faminamq; coniungunt. Aug. de moribus
Manich. l. 2. & De nupt. & concup. l. 1. c. 4.

1 Cor. 7. 40. 2.

1^o Cyr. exponit 1^o paul 1. Cor. 7. 40. 9
(but if they cannot contain, let them marry
for it is better to marry than to burn)
of such as have vowed virginity. ad
pompon. Epist. 61. si perseverare aut
nolunt, aut non possunt, melius est ut
nubant quam ut in ignem delictis suis
cadant.

+ Illud enim non debet imputari matrimonium,
quod contra dei legem est. Amb. Com. in 7 Cor.
Ius secundum christi precepta non coniugium
non iure coniugium appellari potest, sed magis
adulterium. Hieron. In Ephes. 5. Rom. 6.

Matrimony.

to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the Persons that shall be married, he shall say,
I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not joyned together by God; neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him, to the Parties, or else put in a caution (to the full value of such charges as the Persons to be married, dotherby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man,

Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as she both shall live?

¶ The man shall answer,

I will.

¶ Then

Matrimony.

¶ Then shall the Priest say unto the woman,

N. **W**ilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I **N.** take thee **N.** to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

I **N.** take thee **N.** to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the Book, with the accustomed Duty to the Priest, and Clerk. And the Priest taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the Ring there, and taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then

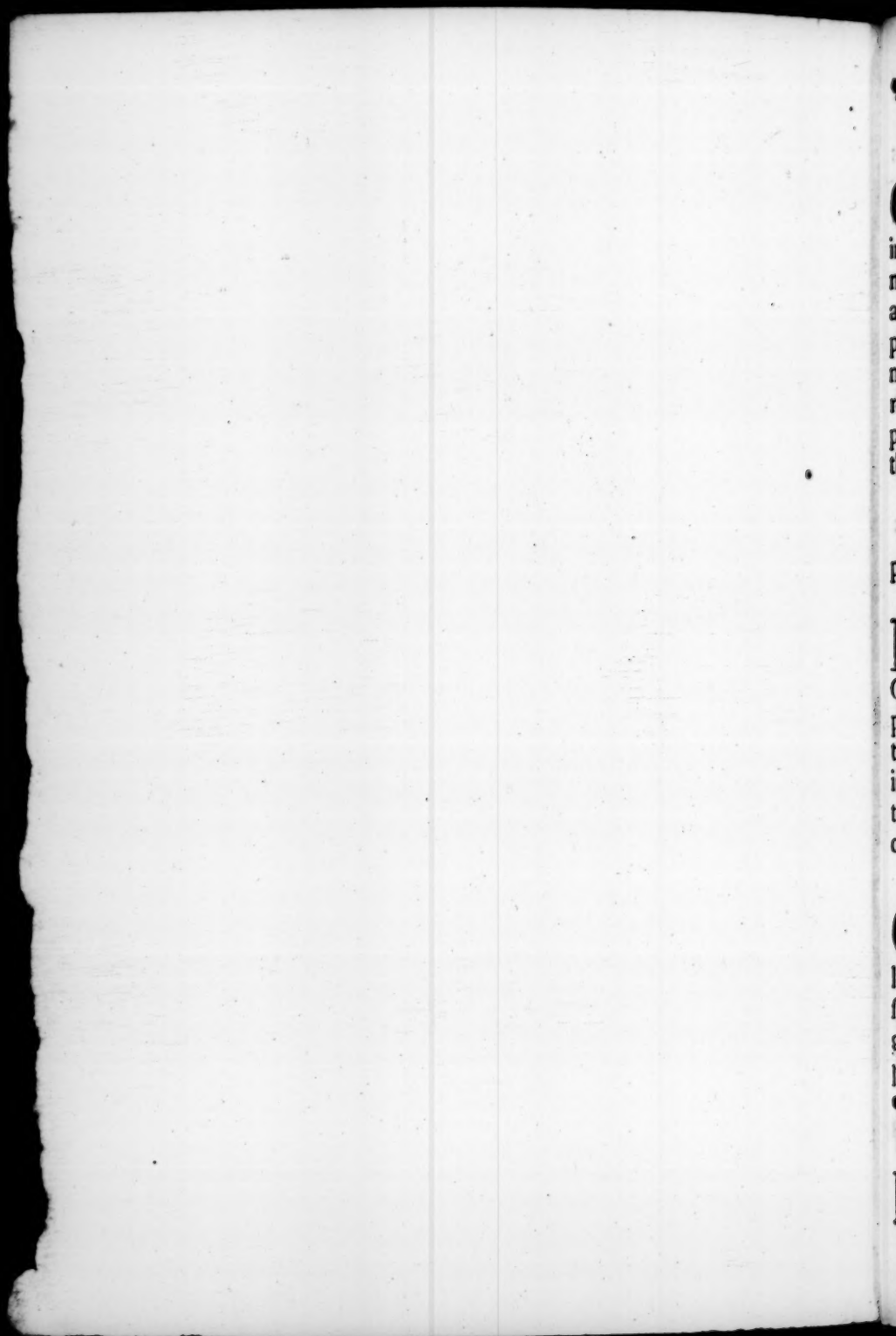
Annum nullum novat, præter unius digiti
quem sponsus oppignerasset proximo annulo.

Testull. apologes. C. 6.

This may be an ancient & Universal rite: V.

Buzar. censur. p. 48.

V. Hooker Eccles. pol. l. 5. §. 73.



Matrimony.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the People.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyn-
ing of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And the Minister shall add this blessing.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord: and walk in his ways.

R

For

Matrimony.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. 67.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations-rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

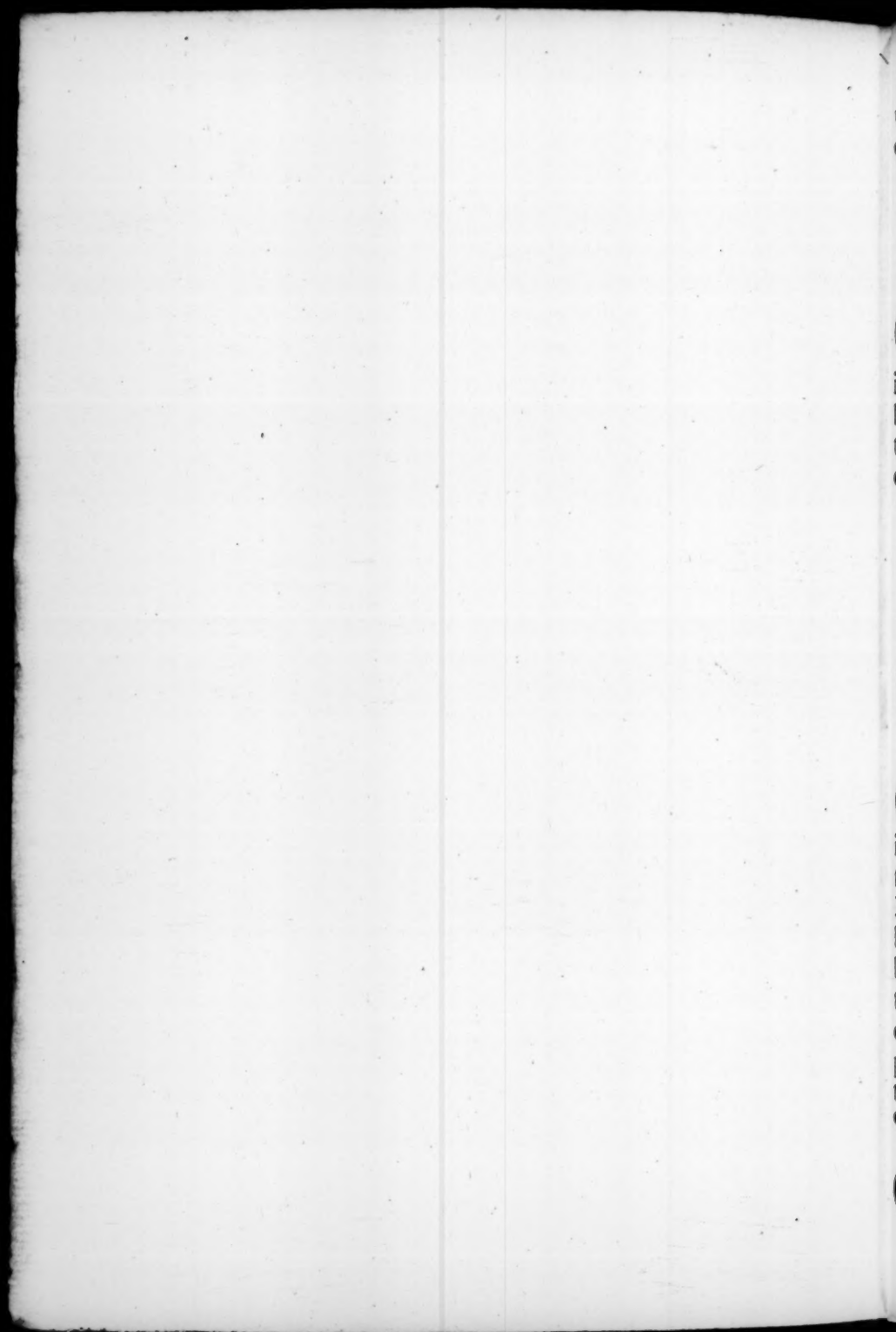
Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost ;

The great office begins the ^{solemnly} ~~psalm~~ with
this ~~psalm~~ psalm. Eucholog. of. Com.



Matrimony.

As it was in the beginning, is now, and ever shall be:
world without end. Amen.

*¶ The Psalm ended, and the man and the woman kneeling before the
Lords Table, the Priest standing at the Table, and turning his face
towards them shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minist. Lord have mercy upon us.

Our Father which art in heaven; Hallowed be thy
Name. Thy kingdom come. Thy will be done
in earth, As it is in heaven. Give us this day our daily
bread. And forgive us our trespasses, As we forgive them
that trespass against us. And lead us not into temptati-
on; But deliver us from evil. Amen.

Minist. O Lord, save thy servant and thy handmaid;

Answer. Who put their trust in thee.

Minist. O Lord, send them help from thy holy place.

Answer. And evermore defend them.

Minist. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minist. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless
these thy servants, and sow the seed of eternal life
in their hearts, that whatsoever in thy holy Word they
shall profitably learn, they may indeed fulfil the same.
Look, O Lord, mercifully upon them from heaven, and
bless them. And as thou didst send thy blessing upon A-
braham and Sarah, to their great comfort; so vouchsafe
to send thy blessing upon these thy servants, that they
obeying thy will, and alway being in safety under thy
protection, may abide in thy love unto their lives end,
through Jesus Christ our Lord. Amen.

*¶ This Prayer next following shall be omitted, where the woman is past
child-bearing.*

O Merciful Lord and heavenly Father, by whose gra-
cious gift mankind is increased; We beseech thee

R 2

assist

Matrimony.

assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mightypower hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent **Mystery**, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly Matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

A Almighty God who at the beginning did create our first Parents, Adam and Eve, and did sanctifie and joyn them together in marriage; pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which if there be no Sermon, declaring the Duties of Man and Wife, the Minister shall read as followeth.*

A Ll ye that are married, or that intend to take the holy Estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands to-

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Matrimony.

towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ, and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husbands toward the wife. Now likewise ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the

The Visitation of the Sick.

head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives submit your selves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves; being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. *1 S. Pet. 3. 1.*

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

The Order for the Visitation of the SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick persons house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy

Nescio quâ fronte cum omnibus sanctis & beatissimis
beatitude potestatem habere desideramus, quorum
exempla sequi in rebus minimis non acquiescimus
Aug. Temp. ser. 61

Vnde sufficiens ad canonizandam felicitatem
Ejus in matrimonium, quod & conciliat Ecclesiam,
et confirmat oblatio. Testat. ad Uxor.

Concil. Laod. Can. 53 decrees, that it is not
fit that Christians at weddings should use
balls & dancing, but to dine or sup temperately
as christians. & Conc. 4 Carth. can. 13
decrees. sponsus & sponsa, cum benedictionem accepit

poly carp. Epist. ad philip.

Let the presbyters visit all such persons

The originall of this duty is from the
Epist. of 1.st James. 5. 14. 15. so that it
is plainly of Divine Institution. & it
hath been the constant practice of the
christian church in all ages.

1. Chrysost. de sacerdot. L. 3.

The Visitation of the Sick.

thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send *him* help from thy holy place,

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong towre,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good

The Visitation of the Sick.

pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

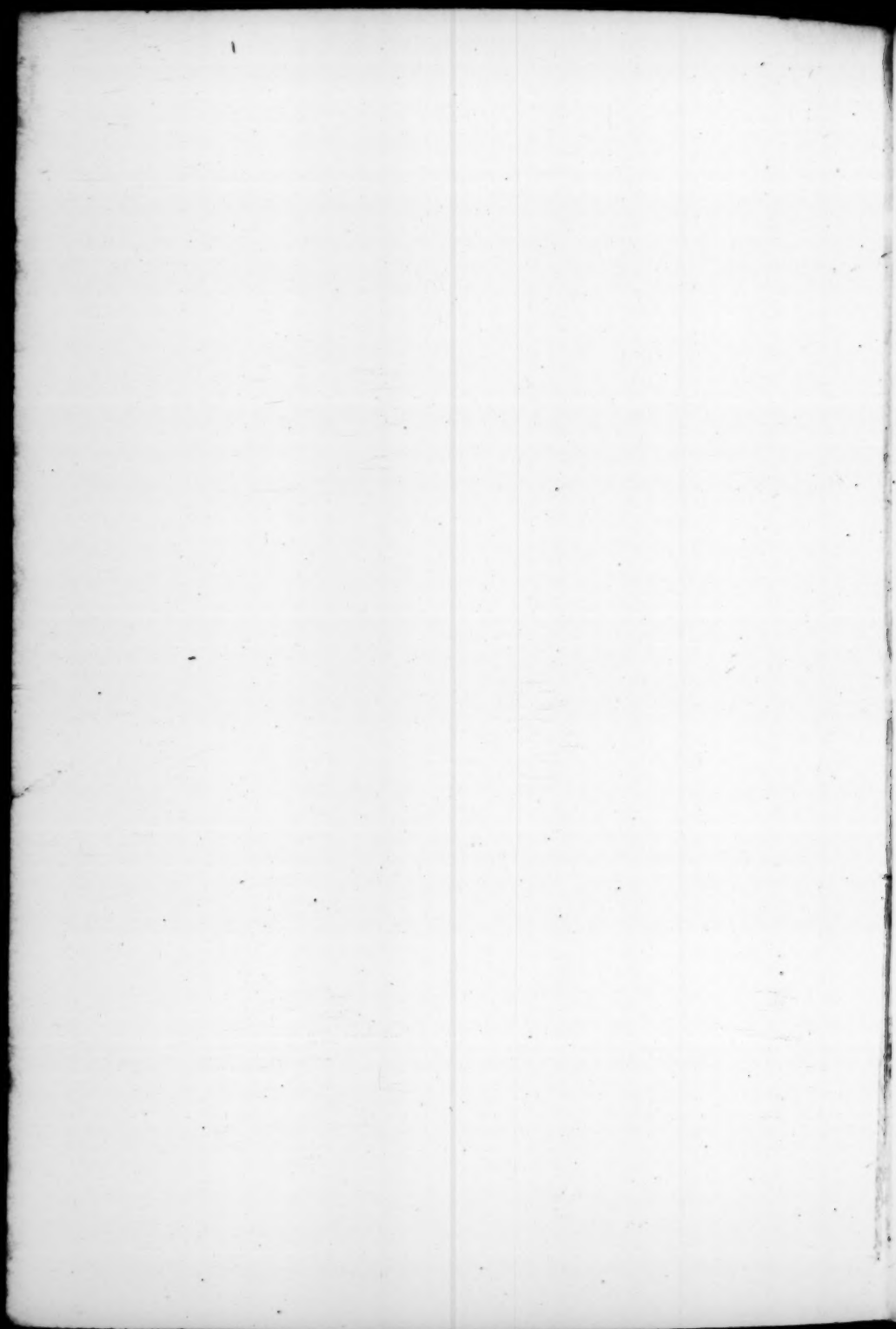
¶ *Then shall the Minister exhort the sick person after this form, or other like.*

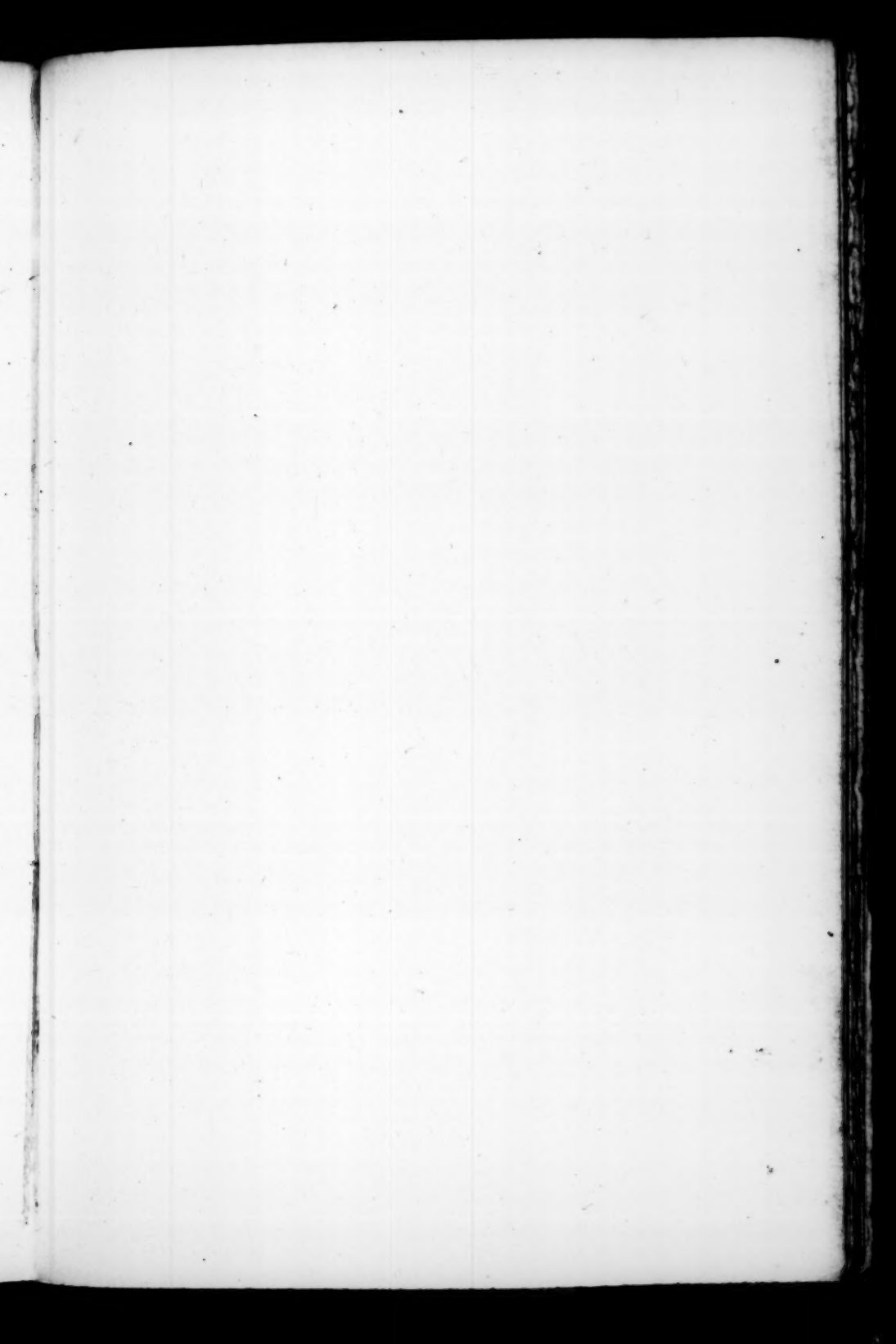
DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods Visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord : for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastening God dealeth with you as with sons; for what Son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be
in







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male vivitur, si de deo non recte
creditur

The Visitation of the Sick.

in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord?
And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate,
was

The Visitation of the Sick.

was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal Estates, whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort. +*

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those

+ in Lit. Rom. 6^h

& the same form of Absolution shall be
used in all private Confessions.

V. Orig. in Luc. Hom. 15. Conc. Sardic. Can. 2.
Hieron. ad Rufo. c. 10. aug. De Verb. Dom.
serm. 8. Bern. med. t. c. 9. greg. Nyssen.
Orat. de pœnit. ambr. de pœnit. l. 1. c. 9.
Euseb. Hist. Eccl. l. 6. c. 34 anno 250.

Qui claves regni celorum habentes

This ~~film~~ is presented upon this occasion
in the offices of the greek & latin churches.

The Visitation of the Sick.

those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins; but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous, and cruel man.

For, thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying:
God

The Visitation of the Sick.

God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

For sake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

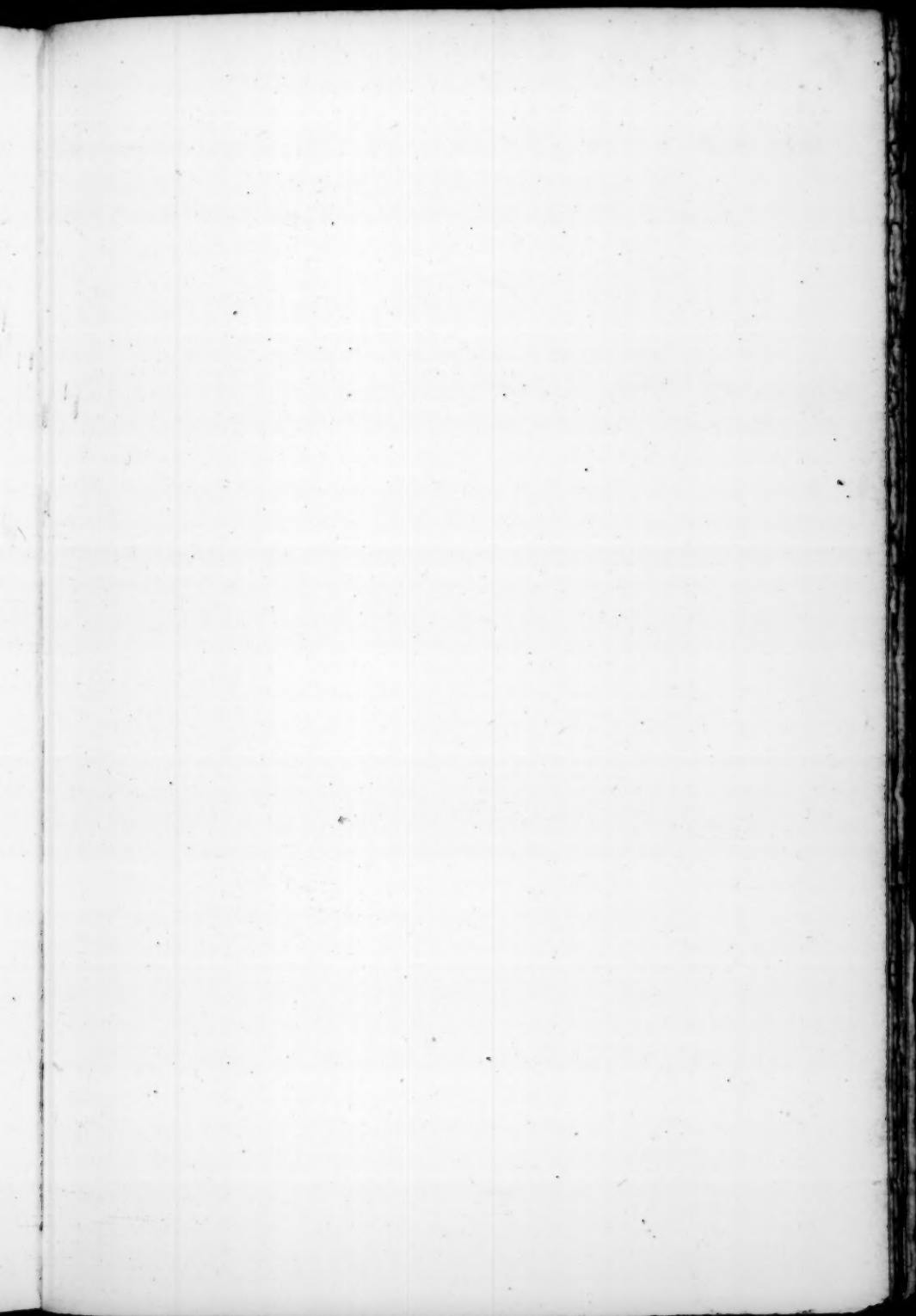
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THe Almighty Lord, who is a most strong towre to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bowe and obey, be now, and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest



In Lit. Rom. C.^h

If the sick person desire to be anointed
then shall the priest anoint him upon
the forehead & breast only making the
sign of the Crosse.

The Visitation of the Sick.

mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

UNto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. Amen.

¶ A Prayer for a sick child.

OMighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ A Prayer for a sick person, when there appeareth small hope of recovery.

OFather of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past,

The Visitation of the Sick.

past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the Bloud of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer*

Hoc et templum accepit ecclesia a
Christo, hoc et 1^{us} Stephanus fecit,
hoc et sancti sunt quando exierunt de
Corpoze. Hieron. Com. in psal. 30
v. posidon. vita Augusti. c. 31.

In Lit. Eder. 6. ^h & Lit. ann. 2 Eliz. (since dit.

& if the same day there be a celebration of the holy communion in the church, the priest shall reserve so much of the sacrament of the body & blood, as shall serve the sick person & so many as shall communicate with him if any, & after church shall goe & minister the same.

The primitive fathers thought the administration of this sacrament to Christians in Extremis a necessary dispensation
Vi. Conc. Nic. Can. 13.

In the primitive times, tho they took care their sick brethren should not want their spiritual Viaticum, yet were the Elements always consecrated in the church.

The Communion of the Sick.

A Prayer for persons troubled in mind and conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to confess *his* former iniquities : thy wrath lieth hard upon *him*, and *his* soul is full of trouble : But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hopes; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* disempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure ; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace through the merits and mediation of Jesus Christ our Lord. *Amen.*

The Communion of the Sick.

‘*Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Bloud of our Saviour Christ, when it shall be publickly administered in the Church ; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.*

The Communion of the Sick.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

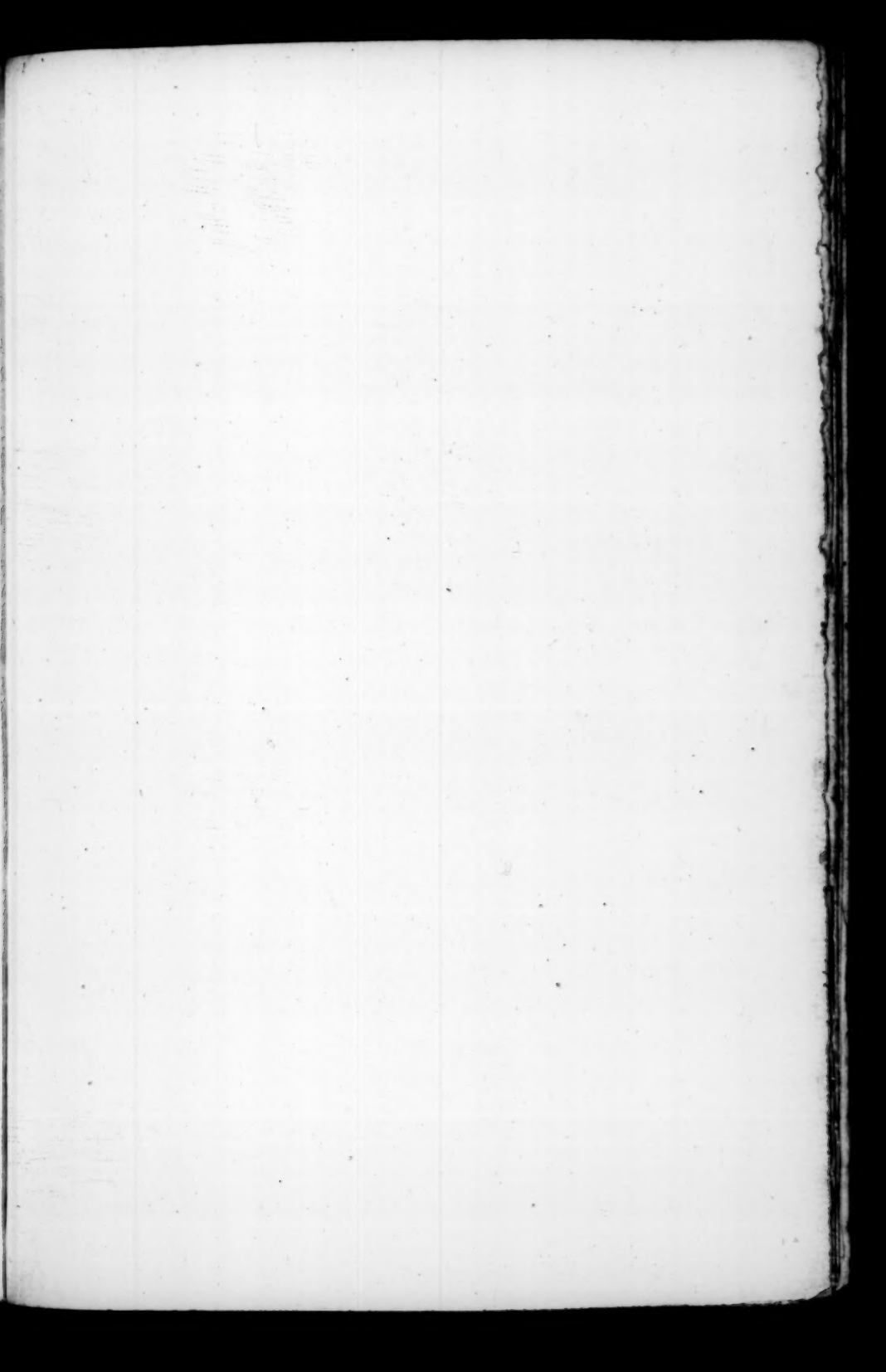
¶ After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words (*Ye that do truly, &c.*)

if there be any.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the visitation at the Psalm (*In thee, O Lord, have I put my trust*) and go straight to the Communion.



The ministers reading those undoubted
promises, which are exhibited in sacred
scripture—concerning our holy resurrection
next & devoutly sing such of the sacred
psalms as were of the same subject
& argument. as the practice
of the primitive church

+ spirituali gladio superbi et contumaces
neantur, dum de Ecclesia ejiciuntur,
neque enim vivere foris possit, cum dominus
dei una sit, et verum salus esse, nisi
in Ecclesia possit. Cyr. ad pomp. Epist. 62
Divina censura, summumq; futurum
Judicii præjudicium est. Tert. apol. c. 39
V. Conc. Bracar. ann. 561. Can. 10. 34. 17

Burial of the Dead.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness, or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Burial of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing,

I Am the Resurrection and the Life, saith the Lord : he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body ; yet in my flesh shall I see God : whom I shall see for my self, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ After they are come into the Church, shall be read one or two of these Psalms following.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue and spake nothing : I kept silence,

S

the churchyard
is the more
primitive
burying place

Burial of the Dead.

yea, even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with Rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as all my Fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

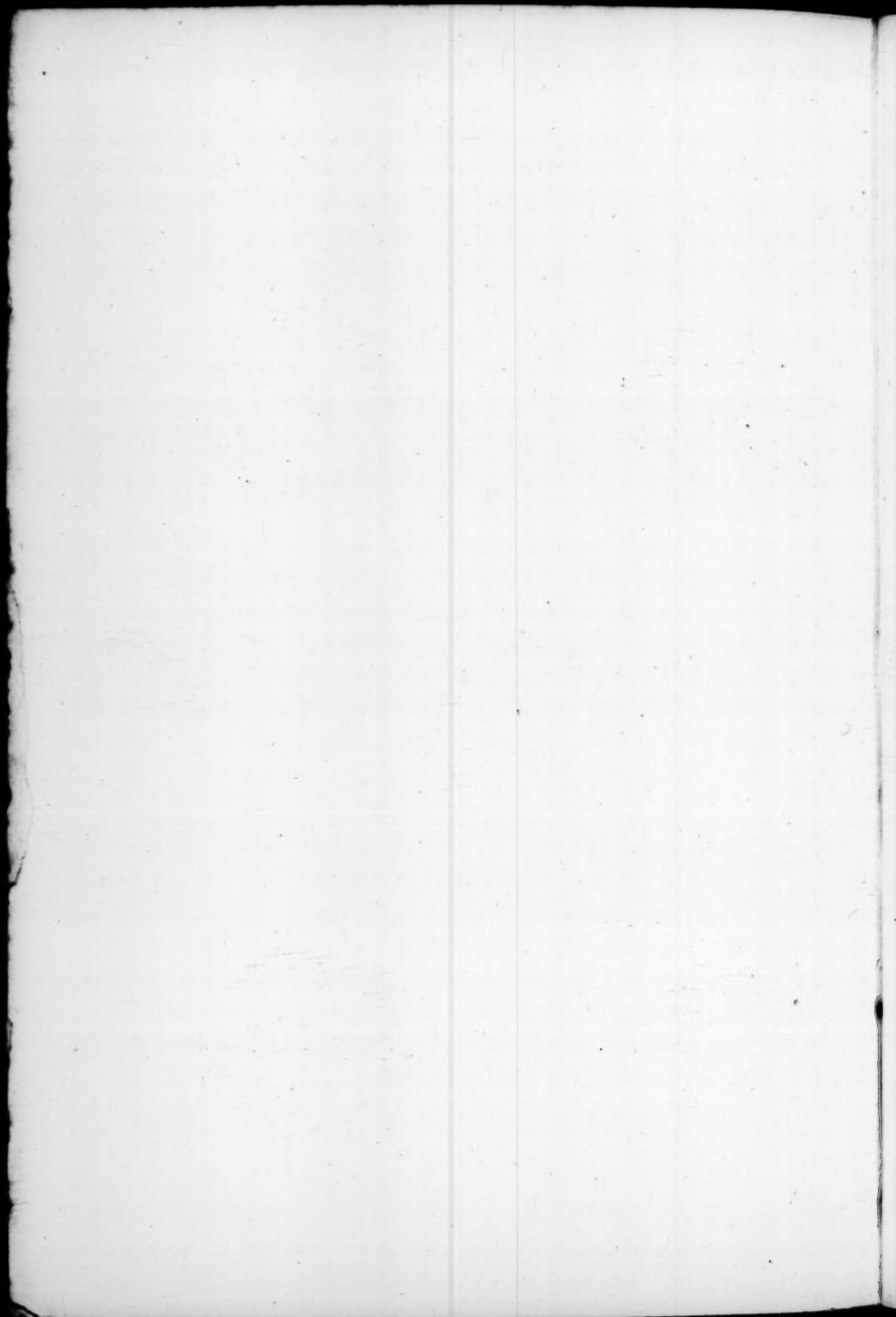
Domine, refugium. Psal. 90.

Lord, thou hast been our refuge : from one generation to another.

This office $\frac{2}{3}$ of 1st Austin says,
vivorum solatia sunt magis, quam
mortuorum. Cur. pro mort. c. 2. & 1.

The psalms antiently were the
chiefest part of this office. 1st Conc.
Tolet. 3. can. 22.

Ionaband psalmi, et annexa lecta
Lemporum in sublimi quodlibet Alleluia
Hieron. de morte Fabiola.



Burial of the Dead.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Burial of the Dead.

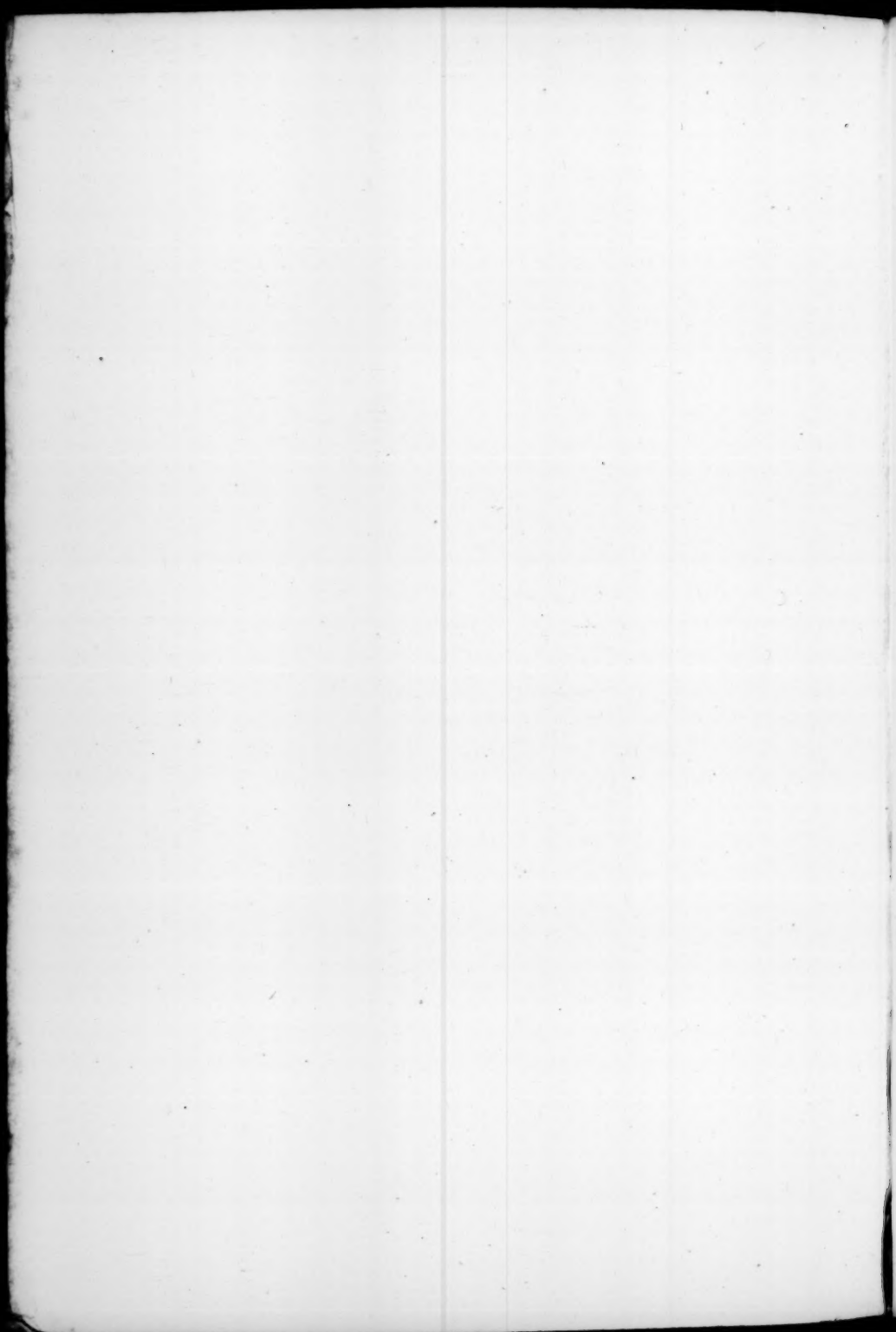
Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death : for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to morrow we die. Be not deceived ; evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain,





Burial of the Dead.

grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: And as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength

Burial of the Dead.

of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,*

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O Holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some standing by, the Priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I Heard a voice from heaven saying unto me, Write; From henceforth blessed are the dead which die in the

In Lit. Ebor. C. 4.

Will commend into thy hands of mercy most
mercifull father the soul of this our brother
deposed, & his body we commit to the Earth
beseeching thine infinite goodness to give us
grace to live in thy fear & love, & to dye in
thy favour, that when the Judgement shall come
which thou hast committed to thy well loved Son
both this our brother, & we may be found acceptable
in thy sight, & receive that blessing which our
Lord Jesus shall then pronounce to all that
love & fear thee, saying come ye ~~children~~ children
of my father receive the kingdom prepared
for you before the beginning of the world.
grant this mercifull father for the honour
of Jesus Christ our only Saviour mediator
& advocate. Amen.

Burial of the Dead.

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the

In Lit. Ebor. 6. ⁴

will commend into thy hands of mercy most
merciful father the soul of this our brother
deposed, & his body we commit to the Earth
beseeching thine infinite goodness to give us
grace to live in thy fear & love, & to dye in
thy favour, that when the Judgement shall come
which thou hast committed to thy well loved Son
both this our brother, & we may be found acceptable
in thy sight, & receive that blessing which our
Lord Jesus shall then pronounce to all that
love & fear thee, saying come ye ~~children~~ ^{children}
of my father receive the kingdom prepared
for you before the beginning of the world.
grant this merciful father for the honour
of Jesus Christ our only Saviour mediator
& advocate. Amen.

+ In (it. 98. 6 h)

pr. Enter not O Lord into judgement with thy servants

an. For in thy sight no creature living shall be justified.

pr. From the gates of Hell

an. Deliver their souls O Lord

pr. I believe to see the goodness of the Lord

an. In the land of the living

pr. O Lord graciously hear my prayer

an. And let my cry come unto thee.

O Lord with whom we live the spirits of them
that be dead, & in whom the souls of them that
be elected, after they be delivered from the burden
of the flesh, be in joy & felicity: grant unto
this thy servant, that the sins, which he
committed in this world be not imputed unto
him, but that he escaping the gates of hell,
& pains of eternal darkness, may ever dwell
in the region of light, in the place, where
there is no weeping sorrow nor heaviness

Burial of the Dead.

the Lord: even so saith the Spirit; for they rest from their labours. *Rev. 14. 13.*

¶ *Then the Priest shall say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Almighty God with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

OMerciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom, whosoever believeth, shall live though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy apostle St. Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in

The Churching of Women.

him, as our hope is this our *brother* doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THe Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

To be added ¶ The woman at the usual time after her Delivery, shall come into the Church decently appavelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

be not done at home, and the **F**Orasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm.)
Dilexi, quoniam. Psal. 116.

minister to be directed **I** Am well pleased: that the Lord hath heard the voice of my Prayer.

and sing. That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the
Name

Just & rightly say, & receive this body again to glory, then
made pure & incorruptible. Grant this O Lord through
the almighty father through Jesus Christ our
mediator & redeemer amen

after follows the celebration of the holy
communion when there is a burial.

Conc. Carthag. Can. 44. If these happen to
be a burial in the afternoon, let it be only
disputant with prayer without the Eucharist
if they which are present have dined before.

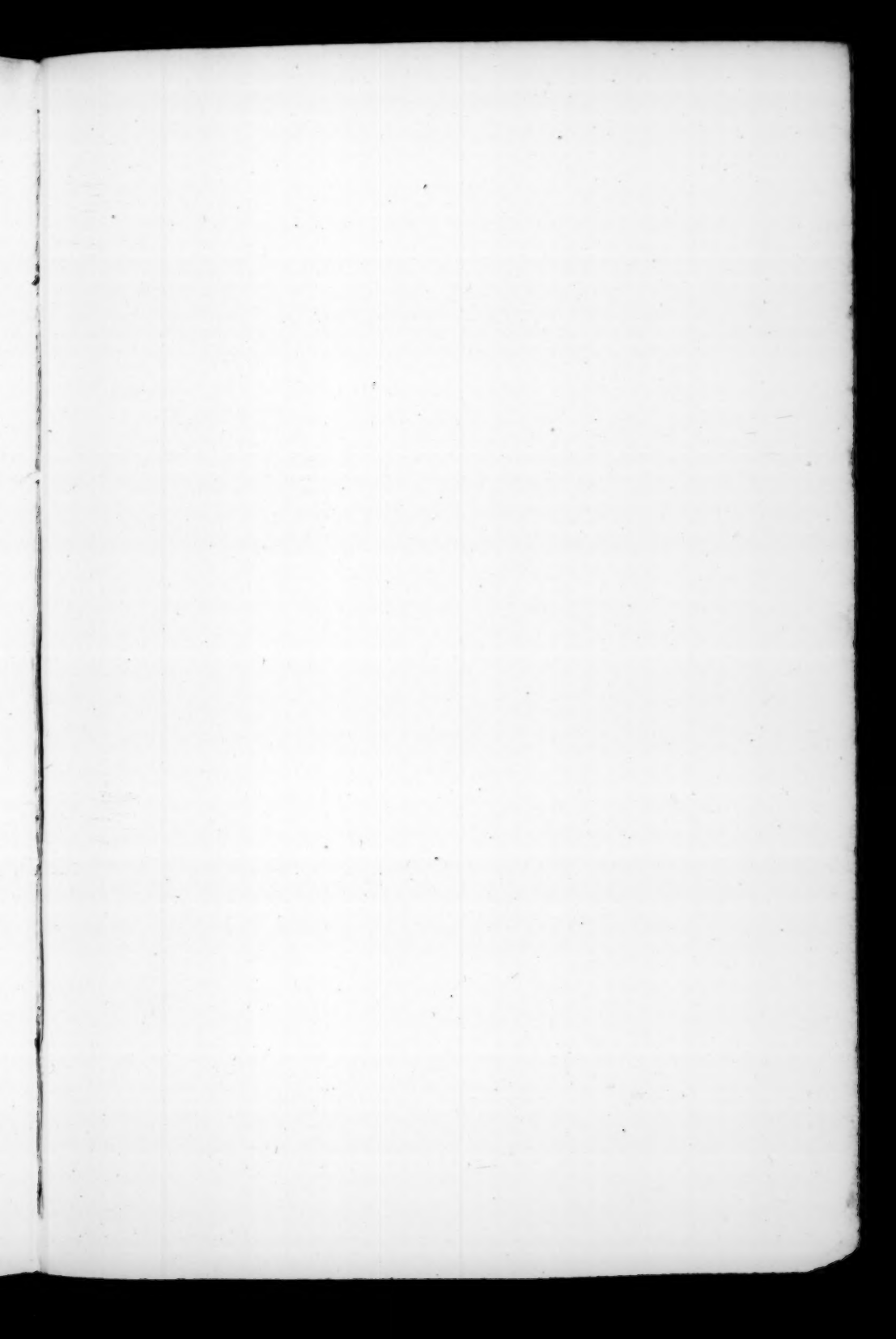
v. Lit. anno 2. Elizab. Latina Edit.

This practice of the church may be
reasonably supposed to have begun in
imitation of the blessed Virgin, not
only because it is so ancient that the
beginning is not exactly known, but
that still in the Greek church,

I present it to god. Ezechologium. p. 324

v. lit. Ethiopian Biblioth. patrum Tom.

15. 4. 755.





The Churching of Women.

Name of the Lord : O Lord I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord for all the benefits that he hath done unto me ?

I will receive the cup of Salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the Courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Nisi Dominus. Psal. 127.

EXcept the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children, and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like

The Churching of Women.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Minist. O Lord, save this woman thy servant ;

Ans^w. Who putteth her trust in thee.

Minist. Be thou to her a strong tower ;

Ans^w. From the face of her enemy.

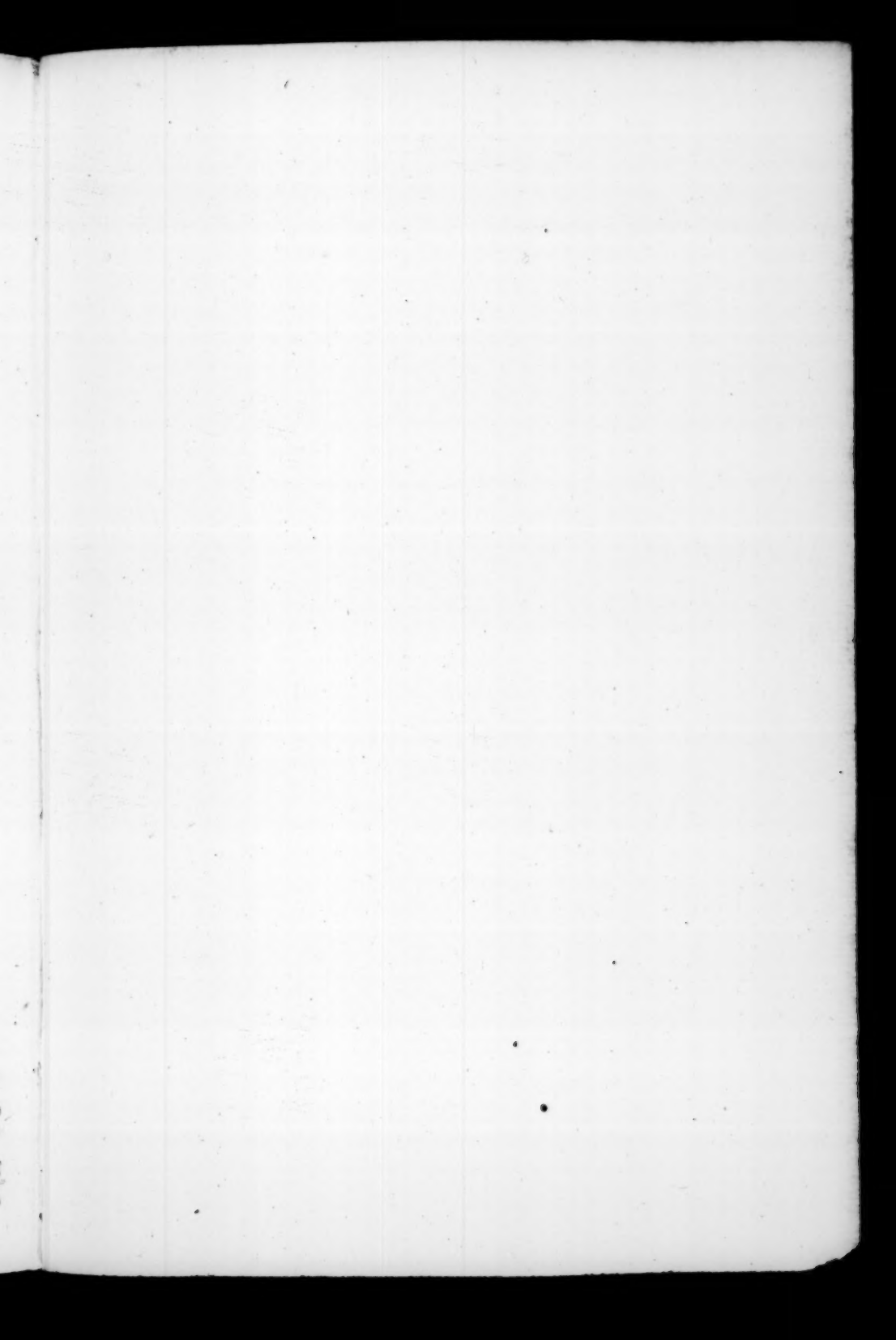
Minist. Lord, hear our prayer.

Ans^w. And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth ; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according



In the ancient church, the penitents were
not to stand at the church door clothed
in sackcloth weeping & craving absolution.

It is strange no step has been yet made
towards the restoration ^{of} a discipline so
apostolicall.

Ambros. de poenitent. l. 2. c. 10. *Unum
Baptisma, ita una poenitentia,
qua publice agitur.*

Hinc revocanda in usum operam
impendit, res fulmen ite deo gratior,
quam de fidei dogmatibus subtiliter
disputare extra scripturas, was the

Communtation.

according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion. +

A COMMUNATION or Denouncing of Gods anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the reading-Pew or Pulpit, say,

B Rethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good that at this time (in the presence of you all) should be read the general Sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Curſed

Commination.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ *And the People shall answer and say,*

Amen.

Minister.

Curfed is he that curseth his father and mother. *v. 16.*

Answer.

Amen.

Minister.

Curfed is he that removeth his neighbours landmark. *v. 17.*

Answer.

Amen.

Minister.

Curfed is he that maketh the blind to go out of his way. *v. 18.*

Answer.

Amen.

Minister.

Curfed is he that perverteth the judgment of the stranger, the fatherless, and widow. *v. 19.*

Answer.

Amen.

Minister.

Curfed is he that smiteth his neighbour secretly. *v. 24.*

Answer.

Amen.

Minister.

Curfed is he that lieth with his neighbours wife. *Lev. 20. 10.*

Answer.

Amen.

Minister.

Curfed is he that taketh reward to slay the innocent. *Deut. 27. 25.*

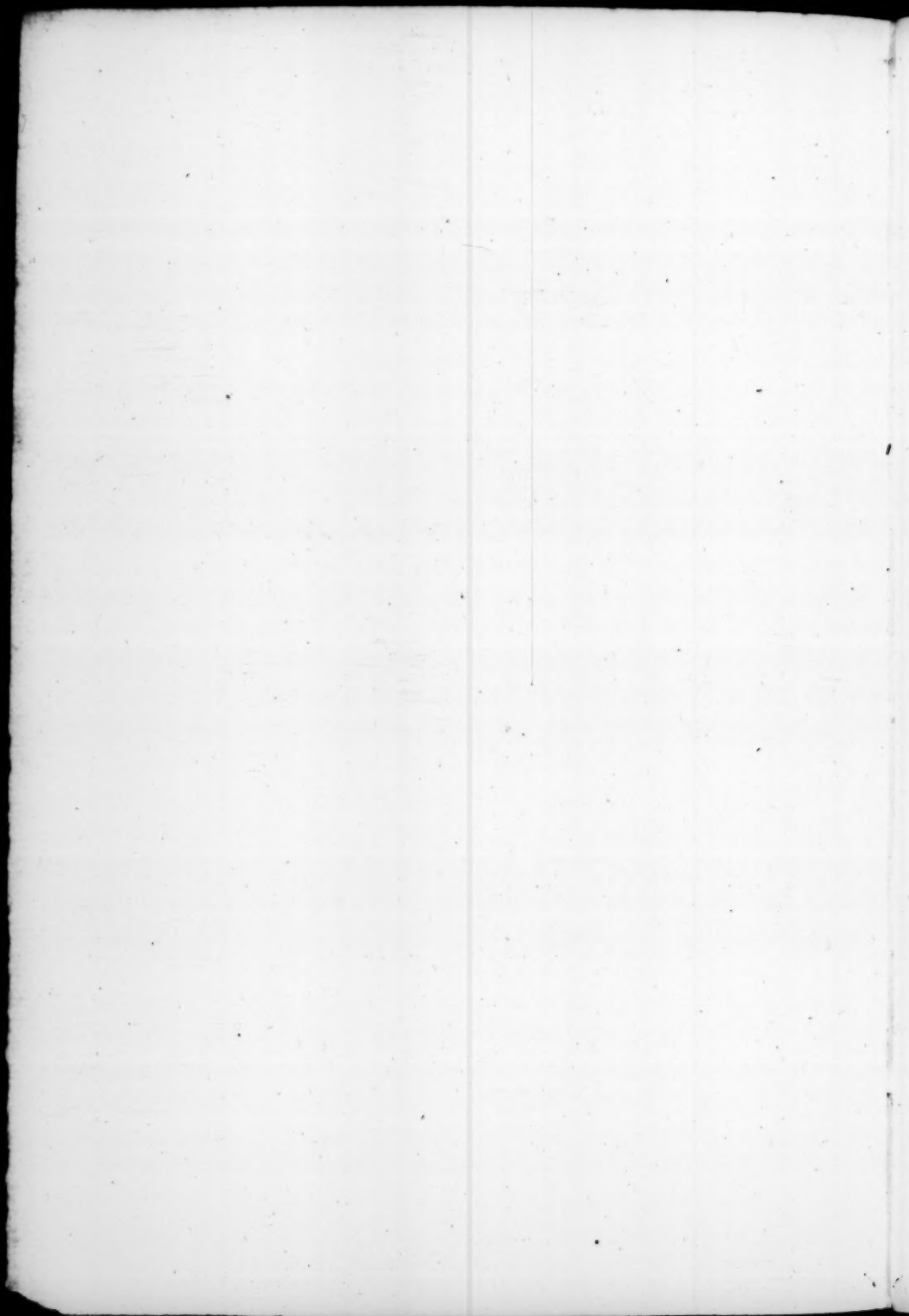
Answer.

Amen.

Minister.

Quia huius anni nihil vitimus, saltem vel
paucos dies vivamus Domino. Aug. de Temp.
ser. 65. v. Hieron. Com. in Jonam. Tom. 5.

In Quadragesima tristitiam habemus,
ut in pascha ordine legitimo gaudemus.
Aug. de Temp. serm. 56. v. Carney
R. Edgar. ann. 967. ap. Spelm. Tom. 1.



Commination.

Minister.

Curfed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer.

Amen.

Minister.

Curfed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Matth.* 25. 41. *1 Cor.* 6. 9, 10.

Answer.

Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing & lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm & tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the

Commination.

the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring

Cognosce. quod indulgentiam Deus promisit
tibi, crastinum autem Diem quis promisit
ang. verb. dom. ser. 16.

Audi eum lamentem, et simul laeta,
(audi gementem, et congemiscite. Aug. in psal. 50.

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assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance ; if we will submit our selves unto him, and from henceforth walk in his ways ; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit ; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand ; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom : unto which he vouchsafe to bring us all for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling, (in the place where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn

Commination.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servants ;

Answer. That put their trust in thee.

Minister.



